

# 1 EPISCOPAL Churchnews

JANUARY 8, 1956 25c.



**THE  
PEOPLES  
CHOICE**

Edmund Orgill . . . layman

# THEOLOGICAL EDUCATION in the Episcopal Church . . .

Below are listed, in order of foundation, the schools dedicated to preparation of men for the sacred ministry

- 1817 **The General Theological Seminary of the Protestant Episcopal Church in the United States**  
Chelsea Square, New York 11, N. Y.
- 1823 **The Protestant Episcopal Theological Seminary in Virginia**  
P. O. Theological Seminary, Alexandria, Va.
- 1824 **Bexley Hall, The Divinity School of Kenyon College**  
Gambier, Ohio.
- 1842 **Nashotah House . . . Nashotah, Wis.**
- 1854 **Berkeley Divinity School**  
38 Hillhouse Avenue, New Haven 11, Conn.
- 1857 **The Divinity School of the Protestant Episcopal Church in Philadelphia**  
4205 Spruce St., Philadelphia 4, Pa.
- 1858 **Seabury-Western Theological Seminary**  
600 Haven Street, Evanston, Ill.
- 1867 **Episcopal Theological School**  
99 Brattle St., Cambridge 38, Mass.
- 1878 **The School of Theology of The University of the South**  
Sewanee, Tenn.
- 1893 **The Church Divinity School of the Pacific**  
2451 Ridge Road, Berkeley 9, Calif.
- 1951 **Episcopal Theological Seminary of the Southwest**  
606 Rathervue Place, Austin, Texas.

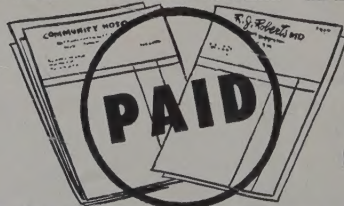
These are the schools that ask  
the special prayers and support of Church people on

**Theological Education Sunday,  
January 22**

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## LETTERS

Opinions expressed below are not necessarily those of "Episcopal Churchnews" or its editors

### ► ON 'THE DISTAFF SIDE . . .'

The utter absurdity of excluding women from the official deliberations of the General Convention could not be highlighted more effectively than by a comparison of the proceedings of the House of Deputies with those of the Woman's Auxiliary at Honolulu, as reported (*ECnews*, Oct. 16).

The "didn't do enough" character of this year's House of Deputies (ibid.) not to mention the trivia on which spent such valuable time, are fully revealed in their aimlessness when viewed in the light of the remarkable program for the next three years outlined by the distaff side, alas, unofficial, of the Protestant Episcopal Church.

One of the oft-repeated reasons for excluding women from our official deliberations to General Convention is that the opposite policy might result in a predominantly female Convention. In view of Honolulu, many of us are tempted to reply, "Wouldn't that be wonderful?"

How much longer are we Episcopalians for some unfathomable reason going to insist on throttling over one-half of the Church's wisdom, talent, energy and zeal?

(THE REV.) GEORGE W. WICKERSHAM  
NORRISTOWN, PA.

### ► SEEKS AID . . .

As an *ECnews* reader, I am writing to know if you can tell me where I can dispose of, at very reasonable prices, a few religious books, some Episcopal. I have, besides, an old hymn book, leather bound, published in 1842 by Kingsbury. This was published by American Tract Society. Hymns by Watts, Doddridge, Newton, Mason, etc. Indexed, also Mercantile Index.

I am quite an old woman and am breaking up my books. Any information you might be able to give, will be much appreciated.

MRS. HENRY CERTAIN  
CARUTHERSVILLE, MISSOURI

### ► NURSES NEEDED

The Overseas Department is particularly desirous to receive inquiries from mature and experienced nurses interested in a missionary appointment. Situations are anticipated in Puerto Rico, the Philippines and Alaska, and possibly in other fields as well.

Applicants should be communicants in good standing, in good health, single or widowed, between the ages of 25 and 45, experienced, with good professional references, and preferably with a Bachelor's degree. The Department is especially interested in nurses with public health training, and those with a graduate degree and teaching experience.

Inquiries may be addressed to:

(THE REV.) GORDON T. CHARLTON  
NEW YORK, N. Y.

### ► RE EVENING COMMUNIONS

. . . It is true that our Lord Himself said nothing as to the time of celebration of the Mass. But His Church, which he commissioned to carry on His

*Continued on page*

# EPISCOPAL Churchnews

In Its One Hundred and Twenty-first Year of Continuous Publication

## Contents for the Issue of January 8, 1956

### NEWS

#### END-UP OF 1955 NEWS HIGHLIGHTS

On both national and international fronts the Church made news during 1955, all the way from Tish and Mike to the Archbishop of Canterbury.

#### NATIONAL COUNCIL REPORTS

A report by a Boston physician on the Church's medical services in Japan highlighted this end-of-the-year meeting.

#### TRUSTEES ELECTED

James Linen, publisher of Time magazine, and Bishop Marmion of Southwestern Virginia elected to ECnews' Board of Trustees.

#### FIFTH ANNIVERSARY FOR THE NATIONAL COUNCIL OF CHURCHES

The year, 1955, not only marked the completion of NCC's first five years, but saw a "skyscraper" center in the planning.

#### STATISTICS OF CHURCH GROWTH IN 1955—A STUDY

Increased interest and participation by the laity marked last year's forward march by the Church militant, especially in the West and South.

### FEATURES

#### EDMUND ORGILL

A personality sketch written by Charles Moss about the recently-elected Mayor of Memphis, the kind of layman Bishops are always seeking.

#### BUILDING—THE CHRISTIAN FAMILY

Second in the series by Thomas vanB. Barrett who discusses the family as a basic unit of social life in our western culture.

#### REACHING THE SCRIPTURES

Dr. Robert C. Dentan writes about "the Troubler of Israel, whose task was to awaken the sleeping spiritual and moral sensibilities of the nation."

#### "YES" AND "NO"

... A mid-term evaluation of the Seabury Series, the Church's new Christian education material, by an anonymous teacher.

#### TOOLS FOR THE TASK

Dora Chaplin counsels a parochial school teacher seeking help in explaining basic Christian doctrines, such as the Apostles' Creed, to her pupils.

#### "MEDIC"

An evaluation by Van A. Harvey who asks: What is this show that does for the doctor what Dragnet does for the policeman?

#### 6—ITS CHALLENGE

Four women leaders outline what they believe to be the greatest challenge to the Church this year and what individual women can do about it.

#### MEN OF THE REFORMATION

A quick look at Catherine Parr, one of Henry the Eighth's wives—first of a new series about women prominent in the Reformation.

#### EDITORIALS 16

#### BOOK REVIEWS 25

#### AMEN 36

#### CHRISTIAN INTERPRETATION 22

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### THE COVER—

Edmund Orgill—as seen by ECnews art director Sidney E. Newbold



5

9

9

10

11

3

12

13

18

20

21

24

35

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*in the next issue of*

# EPISCOPAL CHURCHNEWS



## **1 Personality Story . . .**

### **HARVEY FIRESTONE, JR.**

*Chairman of Presiding Bishop's Committee  
on Layman's Work*

## **2 A Wonderful Story About—**

### **A Woman Who Has Been A Vestryman for 33 Years**

*by Betsy Tupman Deekins*

## **3 "I Want to Shout . . . I've Found an Answer"**

*The Story of a Modern Canterbury  
Pilgrim . . . Michael Allen*

## **4 Bishop Dandridge writing on THEOLOGICAL EDUCATION**

*which we will publish in connection with a  
first-hand report on Seminary life*

*plus*

**DORA CHAPLIN . . . ROBERT C. DENTAN  
... VAN HARVEY . . . EDMUND FULLER . . .  
and REINHOLD NIEBUHR**

*Watch for the next issue of Episco-  
pal Churchnews . . . dated January  
22nd—out on January 15th.*

work in the world, which set Sunday as the chief day of worship instead of the Sabbath, which set forth the grand confessions of faith in the Catholic Creed and which determined which of the apostolic writings were to constitute the New Testament—this Church also dispensed with evening celebrations under normal circumstances, reserving them for conditions unusual or of emergency. Why depart from this sound rule?

H. J. MAINWARING  
WOLLASTON, MASS.

### **► DEFENDS DR. NIEBUHR**

Mr. Spencer Ervin takes exception to his letter (*ECnews*, Nov. 27) to the statement of Dr. Niebuhr that in contrast of the individual with God, Biblical faith is a better norm for us than extreme authoritarian forms of faith which introduce a priest between the soul and God. He sees this statement as a hit at what he refers to as the traditional communions: Anglican, Orthodox, and Roman, and he sees as the distinguishing characteristic of these three communions that the priest mediates for the congregation or individual in the sacraments.

Now I do not think Dr. Niebuhr was hitting at the Anglican communion in any way for the very good reason that it is not "extremely authoritarian" and that it does not introduce a priest between the soul and God.

Our church is not traditional in the sense that the Roman church is because it bases itself squarely upon the Holy Scriptures as containing all that is necessary for salvation. There is great respect for tradition and the historic ministry, but the authority given them is only to the extent that they are in accord with Holy Scripture. The Roman church gives the Pope final authority in all manner of faith and morals and does actually introduce a priest between the soul and God.

Our ministers do mediate for the congregation in the Holy Communion, and I think that is true in most denominations. To mediate is to intercede, and no one would dispute that intercessory prayer is a vital part of Christian worship. But that does not set the priest as a mediator. Paul says something to this point in First Timothy 2:5 . . . "For there is one God, and one mediator between God and men, the man Christ Jesus".

ALFRED GOODE  
SAN MATEO, CALIF.

### **► CHURCH LAW BOOKS AVAILABLE**

The official publication of the laws of the Episcopal Church, *Constitution and Canons*, 1955, went on sale Dec. 1, one month prior to the date upon which canonical changes made by the recent General Convention go into effect. The book appears in both cloth and paperback bindings.

Orders for this publication may be sent to the Order Unit, 281 Fourth Avenue, New York 10, N. Y., but should specify which binding is desired. The volume is priced at \$2.00 in cloth, and \$1.50 in paperback. Orders accompanied by check drawn to H. M. Addinsell, Treas., will be shipped postpaid.

NATIONAL COUNCIL PUBLIC RELATIONS  
NEW YORK, N. Y.

### Edmund Orgill — Bishops' Kind of Layman

By Charles Moss

WHEN General Convention of the Episcopal Church met in Honolulu last September, the deputies, lay clerical, who did not break out in Aloha shirts could counted on the fingers of two hands.

In the Tennessee delegation there was one who did not. Like some other delegates he escaped the tropical lady known as "Waikiki Committeitis" and was in a wicker chair practically every minute of the proceedings. Wearing a white-collared shirt, he sat far down on his spine, knees propped up even with his eyes, pencil and paper in hand. His deputy literally checked off every paragraph of the agenda, added budget figures to see that they were correct. If he looked at you it would be over his horn-rimmed glasses.

His colleagues could tell when he was ready to speak. He'd start talking slowly to those about him (but mainly himself), unwind his knees, spin in his chair and head for the nearest microphone, slow like a halfback coming off tackle. By the time he'd said a few words at least two strands of his black brown hair would be down over his eyes.

That meant Edmund Orgill was in session.

#### Bishops Lean on Him

Who is this man Orgill?

Right now he's mayor of Memphis, but that's an inadequate identification. It depends on whom you ask. If

you inquire of the Rt. Rev. Theodore N. Barth, Bishop of Tennessee, or retired Tennessee Bishop Edmund P. Andridge, they'll say: "Edmund Orgill is the kind of man Bishops pray for and if the prayer is answered, it was in this case, they lean upon him." Dr. Edward Crady, executive head of the University of the South, will tell you he's the type of alumnus that keeps endowed funds endowed. If you ask a member of one of the old, rich and conservative Memphis families he probably will say: "Edmund is a great guy, but he gives too much of his time and money away."

#### President of Hardware Firm

Orgill comes from such a family. Until he resigned because he won the mayor's race, he was president of Orgill Bros. & Co., perhaps the largest hardware firm in the South. It's more than 100 years old and Edmund represented the third generation in the firm, which is as strong as an oak with as many roots running across Tennessee, Mississippi and Arkansas.

He's the type of person who perhaps will always look young; if you saw him in a fraternity house now at the age of 56, you could easily take him for the more mature brother to whom the rest of the brothers defer. He's

slender, about 5 feet, 11 inches, with blue-gray youngish eyes and wide mouth that can break into the most disarming of smiles or straighten into a very firm line. At first glance you might say his chin juts a little, but it's more his attitude. He's not really stoop shouldered. It's the impression he gives of being poised to lunge into any situation. His voice and accent are as Southern as the Mississippi River and his words sometimes just as hesitant.

#### Too Busy to Be Conformist

But the man is not hesitant. The only thing he overdoes is work. He does not take the time to conform to a social set. His wife, Catherine Dean, adjusts her life to his, appearing when she is wanted or needed. She has been described as "a beautiful woman with brains, who likes to hear her husband call the signals."

What makes Edmund Orgill tick? That is a big question to ask about any man, of course. In this case we might suggest the Lord designed a special formula. We can only observe, as the psychologists say. For example:

He is one of the few men in the world who can keep nagging you over the telephone about something and make you feel honored. It's not because he's paying the long distance toll either.

#### He 'Gets to People'

Edmund can watch someone kick one of his pet projects to smithereens. But when the meeting's over he'll have a joke ready for the kicker, put an arm around his shoulder and give him one of those special Orgill smiles—all without hypocrisy. He's not a back slapper or an extrovert, but he gets to people.

The mayor of Memphis can be original when necessary. But he can also take old plans and ideas and make them work. His genius is in giving a simplified picture of how a thing can be done, getting everyone excited about it, and giving the signal: "Go." During the operation he dips into the auctioneering instinct for the right time and place, keeps things snowballing. Through it all he's the happy warrior, viewing the objective in a hundred-year perspective.

Practically everyone assumes Orgill is an alumnus of Sewanee. He was graduated from the University of Virginia, and is an honorary alumnus of the University of the South. Here's an old idea he made work. Sewanee is a church school and in such cases it is assumed that the church is a big help so far as the money is concerned. That had not been true on the mountain.

The late beloved Alex Guerry, Vice Chancellor for a



Orgill—the winning candidate

number of years until his death in 1948, said he wanted "Sewanee in the budget of every Episcopal Church of the 22 owning dioceses." That was the order he gave Edmund Orgill, whom he'd maneuvered into the chairmanship of the Board of Regents.

Those two strands of hair fell down over Edmund's eyes. He was in action. The telephone company and the airlines cleaned up, all on Orgill money. So did Sewanee. But this money came from the places Dr. Guerry knew it ought to be. From a precarious financial status the school became one of the six best supported small colleges in the nation.

### **Worth Half a Million a Year**

A spokesman for the University administration gave as his private opinion that "Edmund Orgill, in his six years as a member of the Board of Regents had been worth a half million dollars a year to the institution. This figure is based upon a calculation of the money he personally raised, the interest he stimulated, the organization he effected or—in general—the benefits which accrued to the University which appear directly traceable to his efforts.

Orgill also worked wonders with the diocesan budget. As chairman of Department of Publicity and Program he upped the support perhaps one-third. Edmund Orgill had been just a name to many rectors, mission priests and vestrymen over the diocese. Suddenly he became a telephone personality. Episcopal ministers have been preaching their hearts out about reconciliation, but they've produced few living examples like Orgill. What other type of person could have brought Sewanee through the most trying period of its 100-year history? Not too far back there were four administrators in a period of six years. On top of that the segregation fight broke in the Theological School and practically all the faculty walked out. The trustees took what they intended to be a delaying action, but in many quarters was interpreted as a refusal to admit negroes to St. Luke's. The storm broke with Orgill as Chairman of the Board of Regents. If grinning down opposing and eruption-ready volcanoes is reconciliation, Edmund has what it takes. Because that's just what he did. Sewanee emerged upon a high plateau of prosperity and good will under his leadership.

He's using the same formula as mayor of Tennessee's largest city that until his election had been run as long

*The Seminary Edmund Orgill helped keep endowed*



as many can remember by the Crump political machine. Cynical as this may sound, one would hesitate to take Edmund Orgill for a winning politician because he's simply too sincere. But strange as it may seem, this convincing sincerity got him over several humps in the campaign. He'd been and still is, an ardent supporter of Senator Estes Kefauver and the Atlantic Union. The Crump organization had fought both bitterly. His opponent, former Mayor Watkins Overton, brought this out against him but it didn't go over simply because Memphis, conservative and otherwise, knew that whatever position Orgill might have taken in the past, it was from conviction and not for political purposes.

### **It Began Back in September**

How did the president of Orgill Bros. and Tennessee's leading Episcopal layman get into this mayor business anyway? Of course he's not president of the hardware firm any more because he quit when he was elected to office but he kept his stock and Orgill Bros. won't sell even a box of tacks to the City of Memphis, formerly one of its largest customers.

Briefly, this is how it happened: Mayor Frank Tobey died on September 12, 1955. Orgill was at the Episcopal Convention in Honolulu. He and his wife talked about the situation in their hotel room. Edmund probably felt that he would play some part in the future of the city. But he never dreamed that nearly three thousand miles away he was a mayoral gleam in the eyes of a lot of Memphis people.

But when he got home he was the candidate. Opposing him and supported by many of the former Crump organization, was Watkins Overton, former mayor of Memphis.

Both newspapers, the *Commercial Appeal* and the *Press-Scimitar*, who hardly will agree on the weather, backed Orgill. The powerful *Commercial Appeal* had seldom been on the same political side with the candidate. It is and has been strongly opposed to Kefauver.

The Editor, Frank Ahlgren, said the present mayor's "outstanding record of civic and church activity was an important factor in his election."

### **"The Prayers of the Righteous . . ."**

Orgill has worked for many schools other than Sewanee and there has never been a civic or charitable

movement in Memphis that has not had his assistance. When Orgill's campaign committee was formed, it was opened and closed with prayer. The meeting was held at the YMCA and was inter-racial. The retired president of Southwestern College, Dr. Charles Diehl said at that time "I once told Edmund Orgill that he was the kind of person I'd mightily near kill a man for." A retired negro principal said, "The prayers of the righteous availeth much and as a result of prayers by good people a lamb has been provided."

To which the candidate chuckled and said he didn't know about being a lamb—he might turn into a lion before he got through.

During the daily luncheon planning sessions at which the candidate was often present, the subject was raised

*continued on page 32*



## HIGHLIGHTING NEWS OF 1955

*General Convention Welcome: Host Bishop Kennedy greets Bishop Sherrill and Australia's Archbishop Mowll*

## Triennial, Royal 'Decision', New Curriculum in Top Roles

A ROYAL princess, a friendly island and two fictional characters named Tish and Mike stole the spotlight on the Church news front during 1955.

Each in its way made a significant contribution to the way in which church people live—a pattern often overlooked in more eventful years. When Princess Margaret announced her decision not to marry group Captain Peter Townsend, she not only made headlines the world around, stirred up debates about

divorce and disestablishment, but by putting Faith and duty ahead of personal happiness, made a strong Christian witness, which, in the words of the Archbishop of Canterbury, "is not a bad thing for people in general to take note of."

Oahu means "gathering place," and its selection as the site of the 58th General Convention not only carried churchpeople to one of the world's famous playgrounds, but it put General Convention, for the first time in its history, face to face with condi-

tions in an overseas missionary district. Delegates not only saw integration successfully at work in multi-racial Hawaii, but looked, through the Bishop's Pastoral Letter, beyond the horizons of their own mission field to the boiling pot that is Communist-infested Asia.

The Church has long struggled with a problem of basic essentials but of frightening proportions: how to bring religion from its often relegated place in the pews into the living rooms, dining rooms and kitchens of its people. In the "new curriculum," first used in Fall '55 in Sunday Schools throughout the Episcopal Church, the Department of Christian Education thinks it has found an answer. Not only with textbooks but



World Wide Photo

*Newsmakers: White House Conference Chairman Neil McElroy; the Rev. William Glazier and Bishop Robert Hatcher survey Connecticut flood damage; Mrs. Theodore O. Wedel presides at Woman's Auxiliary Triennial.*

through "concerned groups" of lay people in each parish, through careful teacher training workshops, through family worship services and through "parents classes," the Church is attempting to weld its people into a "redemptive fellowship," in which God will become an everyday concern and not merely a Sunday supplement.

"Tish and Mike," two average, inquisitive youngsters, have become the channels — along with other study materials for grades 1, 4 and 7 — through which children (and parents) learn about God.

The Bible is still there, the Creeds are still there, the Sacraments are still there, say the proponents of the new system, but the introduction is different. Christian religion begins at the bedside and the dinner table and not in the Sunday School classroom.

There is disagreement with the new techniques. Some see a threat to the Church's catholic emphasis and fear the dangerous shadings of progressive education. The result is that one of the liveliest debates the Church has known in some time is going full tilt—not at the level of academic theology but at the personal level of the parish and the home.

The year, 1955, was not without its major happenings. Racial tension continued in South Africa. The Church of England in Australia drafted a constitution. A new Province was formed in Central Africa. The Convocation of York and Canterbury clarified their relationship to the Church of South India. The Central Committee of the World Council of Churches met in Davos, Switzerland. The Church of England in Canada changed its name to the Anglican Church of Canada. Prayers were offered for the success of the Big Four

conference and the recovery of President Eisenhower from a heart attack. Floods, striking twice in the northeastern states, took their toll of church lives and property.

The events of 1955, as they concerned the laymen, women, youth and clergy of the Church, looked like this:

## General Convention

Meeting on the grounds of Iolani School, St. Andrew's Cathedral and Honolulu's municipal auditorium, General Convention:

► Passed a budget of \$6,807,947.84 for each year of the next triennium. It was a million dollars higher per year than that passed in 1952 and the largest in the Church's history. It also removed the Church School Mite Box Offering from credit on assigned quotas.

► Approved the Supreme Court decision outlawing segregation in public schools.

► Came encouragingly close to its \$4,150,000 Builders for Christ goal, with a total of \$4,113,904.57.

► Voted to retain 'Protestant' in the Church's official name.

► Again turned thumbs down on women delegates.

► Approved an amendment to the constitution, which must wait until 1958 for final adoption, whereby the Presiding Bishop and National Council must agree before a General Convention site may be changed. (The site for the 1955 convention had been changed by the Presiding Bishop from Houston to Honolulu after the question of segregation had caused too great a stir. The Presiding Bishop said he felt the decision he had to make was too "weighty" for one per-

son alone.)

► Chose Miami Beach for the 1958 convention.

One incident ruffled the otherwise calm waters of General Convention. That was when Bishop Louis G. Melcher of Central Brazil accused the Roman Catholic Church of neglecting its own people in Latin America and took issue with a statement of Pope Pius XII that Protestantism was the Roman Catholic Church's chief enemy. The bishop reported that he spoke from experience on the first count. Headlines in the Rio de Janeiro newspaper, *Ultima Hora*, later proved he was quoting the Pontiff's message correctly on the second. But at the time the Press in Hawaii made capital of the incident.

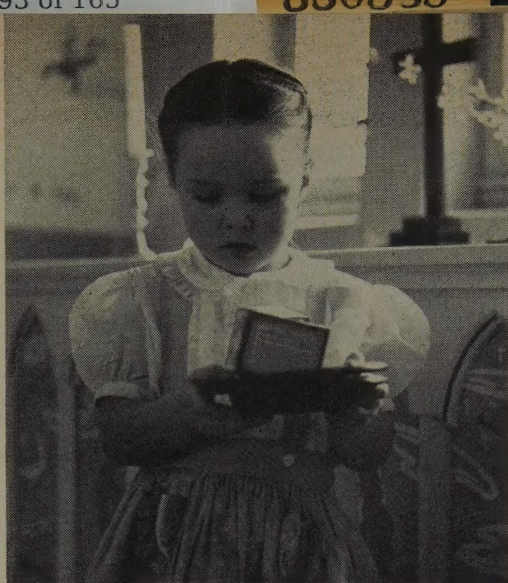
## Laymen

Early in the year the Presiding Bishop's Committee on Laymen Work, reported that it had "come of age," that its status was being accepted and that its work was advancing.

If by this they meant that the Church was showing more concern for its laity and that the laity, in turn, were making an effective witness for Christ, succeeding even though it proved that the committee had made a good measurement of itself.

Reports from various fronts showed that the secular world was taking note of the Church in the way that counted most. Industry reported that prayer was becoming a part of the work day, and several plants announced the building of chapels.

In Albany, N. Y., the diocese honored its bishop, the Rt. Rev. Frederick L. Barry, on the occasion of his



WCC, Episcopal Church and AP Photos

*Home and Abroad: President Eisenhower, with son and Rector O'Grady, leaves Geneva Church; "Bless Theseemies", a winning photo contest entry; the Rev. Alvin Kershaw, \$32,000 worth of jazz expert.*

h consecration anniversary, by  
ding a Church and Work Congress  
which the role of the workingman  
s examined in pregnant panel dis-  
ussions. Such notables as Henry  
bot Lodge, Dr. Arnold Toynbee,  
vernor Harriman, "Red" Barber  
d Benjamin F. Fairless served as  
ynoters and gave emphasis to the  
iberations.

## Women

The women of the Church were so  
sy carrying out the work of the  
urch that they didn't have time to  
p and think about what a job they  
re doing.

It was the Triennial Meeting of  
e Woman's Auxiliary in Honolulu  
t "spoke" for the work they do  
en they presented a record \$3,209,-  
7 United Thank Offering and  
opted a full-speed-ahead, 3-year  
rogram challenging all women to a  
ater concern about human rela-  
ionships.

It would be impossible to single  
a "Woman of the Year," but if  
ad to done it would probably be  
s. Theodore O. Wedel, wife of the  
sident of the House of Deputies.  
t only did she make several trips  
oss the Atlantic on behalf of the  
urch, she was co-star with Peggy  
od in the 1955 series of *Another*  
*ance*, a product of the newly-  
med Episcopal Radio-TV Founda-  
n; was presiding officer of the Tri-  
ial; was elected to National Coun-  
and to the presidency of United  
urch Women.

The Girls Friendly Society was a  
hlight of 1955 news when it held  
first World Assembly in London  
t summer in conjunction with the  
iety's 80th birthday. During the

meetings, a World Council of GFS  
was agreed upon and Mrs. Harold E.  
Woodward, of St. Louis, American  
president, was elected its first chair-  
man.

## Youth

Two large-scale meetings—one  
within the framework of the Church  
and the other outside, but with  
church people in active participation  
—showed concern for the nation's  
youth during 1955.

One was the Triennial meeting of  
the youth branch of General Con-  
vention (unofficial)—the House of  
Young Churchmen—on the campus  
of Carleton College, Northfield, Minn.

The other was the White House  
Conference on Education, in which  
many Episcopalians took part and  
which declared, in part, "the school  
must help them (students) apply  
ethical values, which will guide their  
moral judgments and their conduct,  
and to develop the recognition that  
these values stem from, among other  
sources, their spiritual and religious  
convictions . . ."

Neil H. McElroy, president of  
Proctor and Gamble and a vestryman  
of the Church of the Advent, Cincin-  
nati, was chairman.

## ... Of The Cloth

The trend begun in recent years  
of men "along in life" choosing to  
enter the priesthood advanced in  
1955. England joining America in  
reporting "late vocations."

An example: Clay Puckett, editor-  
publisher of the *Devil's River News*,  
Sonora, Texas, joined the Fall, 1955  
entering class at Virginia Theologi-

cal Seminary, declaring: "the thing  
that saddens and humbles me is that  
God has been here all the time—and  
it took me 40 years to find out."

Ordained to the diaconate two  
years ago, Lt. Col. George L. Barton,  
III, veteran of World War II and  
the Korean War, holder of the Silver  
Star and four Bronze Stars, this year  
left an important post as a war plans  
officer with NATO's Central Army  
Group in Heidelberg, Germany, to re-  
turn to Southwestern Virginia and  
continue study for the priesthood.

The year had its share of elections  
and consecrations to the episcopate.

Consecrated were Suffragan Bish-  
ops Harry Lee Doll, Maryland; Fred-  
erick P. Goddard, Texas; Richard E.  
Dicus, West Texas; John Vander  
Horst, Tennessee, and Bishop Coad-  
jutor Robert R. Brown, Arkansas.

Elected and awaiting consecration  
are Missionary Bishops Arnold M.  
Lewis, Salina, and Plinio L. Simoes,  
Southwestern Brazil (both named by  
General Convention), Suffragan  
Bishop Earl M. Honaman, Harris-  
burg, and Bishops Coadjutor James  
W. Carman, Oregon, and Iveson B.  
Noland, Montana.

Instituted as diocesan were Bish-  
ops J. Brooke Mosley, Delaware;  
John S. Higgins, Rhode Island; Wil-  
burn C. Campbell, West Virginia;  
Joseph S. Minnis, Colorado, and John  
E. Hines, Texas, who, in succeeding  
Bishop Clinton S. Quin, took the  
reins of office from the oldest active  
bishop in the Episcopal Church.

Among other clergy, death took its  
toll of Bishops Thomas Jenkins, Ne-  
vada; Harry T. Moore, Dallas; Henry  
D. Phillips, Southwestern Virginia,  
and John I. B. Larned, all retired.  
Bishop Larned, retired suffragan of  
Long Island, had also retired from

the post of Bishop in Charge of the Convocation of American Churches in Europe.

Death also claimed retired Dean Stanley Brown-Serman of Virginia Theological Seminary; Dean James Green of Long Island's Cathedral of the Incarnation, and Dr. George L. Wieland, first director of National Council's Home Department.

Two priests met death under violent circumstances: the Rev. Dr. Benjamin H. Bissell, assistant priest at old St. Peter's Church, Philadelphia, victim of a fatal beating by a man he befriended, and the Rev. T. Malcolm Jones, rector of Christ Church, Las Vegas, Nev., shot by a drunken prospector he was trying to help.

Presiding Bishop Henry Knox Sherrill, who celebrated the 25th anniversary of his consecration, addressed the Australian General Synod.

In another type of drum-beating, the Rev. Alvin L. Kershaw, rector of Holy Trinity Church, Oxford, Ohio, showed himself amazingly versed in a knowledge of jazz and reached a top of \$32,000 in TV's popular *The \$64,000 Question*.

Bishop James P. DeWolfe of Long Island saw a dream come true with the establishment of a night School of Theology in Garden City.

Prevented by illness from continuing in an exacting job, the Rev. John H. Fitzgerald resigned as Secretary of the House of Bishops prior to General Convention. The Rev. Alexander M. Rodger was chosen to take his place.

## Churchlife

When floods, coming in two installments in late summer and fall, struck the northeastern states, they wreaked their greatest havoc in death, dislocation and property damage to churches in the Diocese of Connecticut and in the northwestern part of the Diocese of New York.

In Connecticut, alone, they brought in their wake death to 12 Episcopalians, made 200 jobless, 150 church families homeless and affected 28 parishes and missions. Response to a flood relief appeal was so overwhelming that Connecticut was able to return a check for \$5,000 from the Presiding Bishop's Fund for World Relief.

In the realm of contests, the Church had two outstanding entries—very different in nature and reaction.

In a church-wide photo contest, the timely subject, "Bless These Penitents", showing a child holding a mite box, won a first prize for amateur photographer, Mrs. Steve Simon, of Nyack, N. Y. A first prize, professional class, went for an equally effective churchlife subject, "A Good Morning", showing a rector shaking hands with his congregation. The winner was Mrs. Elizabeth Wilcox, of Fieldston, N. Y.

The American Church Union Puzzle Contest, organized at the end of 1954 to raise an anticipated \$100,000 to forward the work of that organization, continued to run into stormy waters through all of this past year—on charges of (1) gambling, with

little chance for the contestant, and (2) advertising in trashy magazines. Playing a stout St. George to ACU dragon was the Rev. Charles H. Gray, rector of Greenwich Village's St. John's Church, who resigned from the ACU over the issue. ACU's executive council met and found the contest, after careful examination, "completely acceptable."

## Here And There

Both at home and abroad, the Church made interesting "spot news."

► The American Church Building Fund Corporation, marked a diamond jubilee, and Forward Movement Publications, a 20th anniversary.

► Christ Church, Boston, the "Old North Church" of the Paul Revere story, replaced the tower blown down in 1954's Hurricane Carol.

► The Rt. Rev. John W. C. Wanders, tired as Bishop of London, and ailing Dr. Cyril F. Garbett, who was recently made a Knight Grand Cross of the Victorian Order by Queen Elizabeth II, announced their retirement sometime next year.

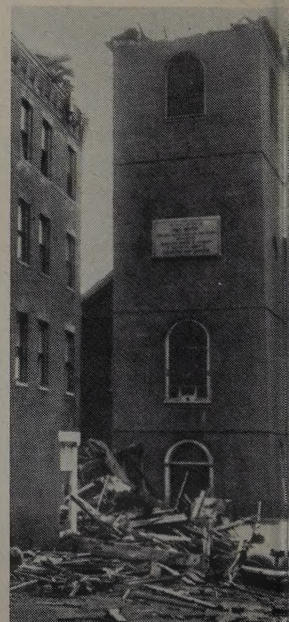
► Rioters in the Turkish capital of Istanbul, in a night of terror, murdered Greek nationals and pillaged Greek Orthodox churches.

► Albert Schweitzer, Nobel prize winner and French Equatorial Africa's famed medical missionary, became the second non-Britisher in history to be awarded an Order of Merit by the British Crown. The other is President Dwight D. Eisenhower. By E. S. TOMLINSON

*Subjects of Interest: Archbishop of Canterbury, a year of travel and decisions; the Barton family, a change of uniform ahead; Boston's Old North Church, a new tower replaced Hurricane Carol's calling card.*



RNS, UP and Boston Globe Photos



## men, Bishop Marmion ected to ECnews Board

One of the country's foremost leaders in the field of journalism and a forward-looking bishop of the church have been elected members of *Episcopal Churchnews'* Board of Trustees. They are James A. Linen, publisher of *Time Magazine*, and the Rt. Rev. William H. Marmion, Bishop of Southwestern Virginia.

Publisher since 1945, Mr. Linen became vice-president of *Time* in 1949. He joined the staff of the news weekly in 1934 after graduation from Williams College.

In the succeeding years until America's entry into World War II, he gave his energies first to *Time*—both editorial and advertising work—and then to the *Life* magazine, in which he became advertising manager in 1940.

Following service both at home and abroad with the Office of War Information, he returned, at the war's end, to *Time* and became its publisher. In that capacity he coordinates the activities of the magazine's editorial, advertising, circulation, promotion, production and distribution departments.

Despite a heavy schedule, he is active in educational, philanthropic and community affairs and holds Board positions on the Cordell Hull Foundation for International Education, the Boys' Clubs of America and the U. S. Council of the International Chamber of Commerce, among others.

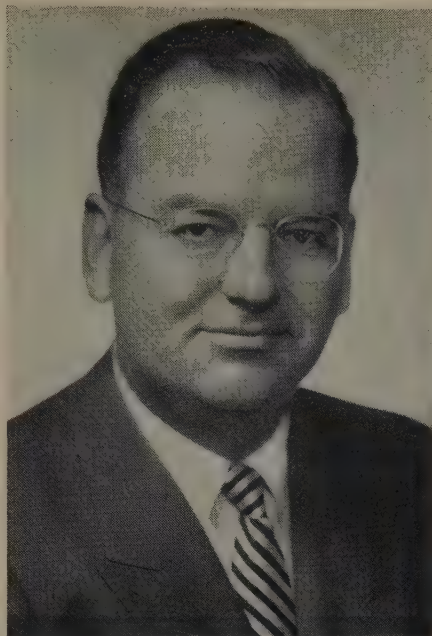
A native of Waverly, Pa., the 43-year-old publisher is married and the father of six children.

Among the younger bishops of the church, the 48-year-old diocesan of Southwestern Virginia not only holds the distinction of being fraternally added to the episcopate (his older brother, Charles, is Bishop of Kentucky), but he has been a go-getter ever since he entered the ministry, with a strong interest in youth work and inter-faith activities. In a recent questionnaire, he listed Christian Education, particularly the Church's ministry to college students, as his primary area of concern.

A native of Houston, Texas, married, and the father of two children, he was consecrated in 1954 after a vigorous ministry in Texas, Alabama and Delaware.

## med Forces Merger

The United Thank Offering of the Service Branch of the Women's Auxiliary in Washington Cathedral



*Time Magazine's publisher and Bishop Marmion named trustees.*

marked the merging for the first time of the Army, Navy, Air Force, Marine and Coast Guard UTO branches.

Mrs. Charles S. Thomas, wife of the Secretary of Navy and general chairman of the W. A. Service Branch, reported that, with the united effort of the women of the Armed Forces and the women of the Church at large, every effort will be made to help bring our young people to discover the trust, hope and meaning of life and love, which alone is from God.

The Rev. Canon Luther D. Miller, former Chief of Army Chaplains (see photo), was celebrant for a service of Holy Communion, assisted by Chaplain James A. Mayo of the Air Force, and Chaplain Calvin H. Elliott of the Navy, who preached the sermon.

## Council Hears Means On Japan Church Hospitals

The sending of trained medical personnel to Japan and the establishment of financial aid for Japanese medical students to train in the U. S. are two of the chief needs of Japan in the field of medicine today.

These recommendations were made at an otherwise lack-lustre National Council meeting held last month at Greenwich, Conn., by Dr. James Howard Means, in charge of Medical Services at the Massachusetts Institute of Technology and formerly Chief of Medical Services at Massachusetts General Hospital and a professor at the Harvard University Medical School.

At the request of Bishop Henry Knox Sherrill, Dr. Means spent two months in Japan, surveying Church medical services there.

He reported that plans were under way to turn St. Luke's Hospital, the Episcopal Church's large medical plant in Tokyo, back to the Japanese Church.

The hospital, founded in 1900 by an Episcopal medical missionary, Dr. Rudolph Toisler, of Richmond, Va., was occupied during World War II as a Japanese military hospital and has been serving the U. S. Armed Forces since the Japanese surrender and the beginning of the occupation.

## Repossession Great Need

During the period of Army use, St. Luke's has been housing its facilities in wooden buildings nearby, with a capacity of only 150 beds. The main St. Luke's building is a modern plant with 300 beds. Its repossession, Dr. Means pointed out, is a great need at the present time.

The Massachusetts physician, an active Episcopal layman in addition to an outstanding medical man, also visited St. Barnabas' Hospital, Tokyo, and St. Luke's College of Nursing.

St. Barnabas' he found to be "a beehive of activity, with its prenatal and 'well-baby' clinic, the later being the only one in Japan."

Dr. Means stated that American medicine had much to offer Japan, but cautioned against forcing professional aid and guidance on the Japanese. A long-range plan for the

improvement of Japanese medicine would include, he advised, the establishment of a hospital-affiliated medical school, financed, perhaps, by an interested American foundation.

Among other reports given was that of the Woman's Auxiliary to National Council, which allocated more than \$500,000 of its \$3,149,000 United Thank Offering for new construction.

The allocations were: \$404,100, new buildings overseas; \$202,325, new buildings at home; \$80,000, new buildings in the college field; \$950, general equipment for women church workers; \$7,500, cars for women workers; \$50,000 for repair and equipment of buildings at home and overseas; \$250 for a tape-recorder for Presiding Bishop Michael H. Yashiro of the Holy Catholic Church in Japan; \$2,500 for a grand piano for the School of Church Music of St. Paul's University, Tokyo.

## Growth in Missionary Areas

In reporting on the Home Department, the Rev. Dr. William G. Wright indicated that the Church in domestic missionary districts was growing faster, percentagewise, than the Church at large and was becoming more self-supporting. (In 1945, 29.2 per cent of money spent in domestic missionary districts came from National Council appropriations; in 1955, only 14.7 per cent came from this source.) Dr. Wright's conclu-

sions came from a 10-year survey his department made.

The Home Department director also announced that the Construction Loan Fund, authorized by National Council in September in Honolulu, is ready for operation.

Key to the new loan facility is the making of loans against pledges held by individual congregations, allowing immediate construction without waiting until pledges are collected.

Loans will be made—to dioceses or districts for construction in individual parishes or missions—for one year, with the privilege of two renewals if at least one-third of the original sum plus interest has been paid at the end of the first and second years.

The interest rate will be four per cent, and no loans will be made for less than \$10,000 or more than \$25,000.

National Council approved the allocation of money from the 1956 Church School Lenten Offering for advance work in Washington State's rapidly-developing Columbia Basin, for the improvement of educational facilities for Indians in South Dakota and for work in Liberia.

Miss Elizabeth C. Beach was appointed associate secretary on the staff of the Women's Auxiliary to succeed Miss Edna B. Beardsley, who was scheduled to retire Dec. 31, after 29 years' service.

## 75 'Areas of Activity' Mark NCC's Five Years

Although the Episcopal Church itself had a year worth recalling, a look at the National Council of Churches of Christ in America gives a still more comprehensive 1955 review of the Christian Church-at-large.

The National Council of Churches—cooperative instrument of 33 churches—passed its fifth birthday last year. At Omaha, near the end of November, it was appropriately celebrated by 400 church leaders, including the NCC's first president the Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church. In appraising the first five years, church leaders generally expressed belief that the council has made significant progress in forging an effective council to serve the churches as a united voice and achieve cooperation in 75 areas of Christian activity.

The year 1955 was no exception:

► Plans were announced for a skyscraper church center overlooking the Hudson River as a New York home for NCC and several constituent denominations, to be completed probably by Jan. 1, 1958.

► The budget exceeded 10 million dollars for the first time, as Church World Service expanded its share of the surplus relief and stepped up its aid in finding homes for refugees.

► The General Board reaffirmed its faith in the United Nations on its 10th anniversary, commended President Eisenhower for a "mood of moderation" in his search for peace, and urged the nation's churches to resist every threat to freedom and to defend the rights and liberties of racial and religious minorities.

► The Board approved sending a NCC deputation to visit with Russian church leaders probably in the spring of 1956, and looked with favor on the proposal that representatives of the churches in Russia visit the U. S. as the first of a "two-way" visit.

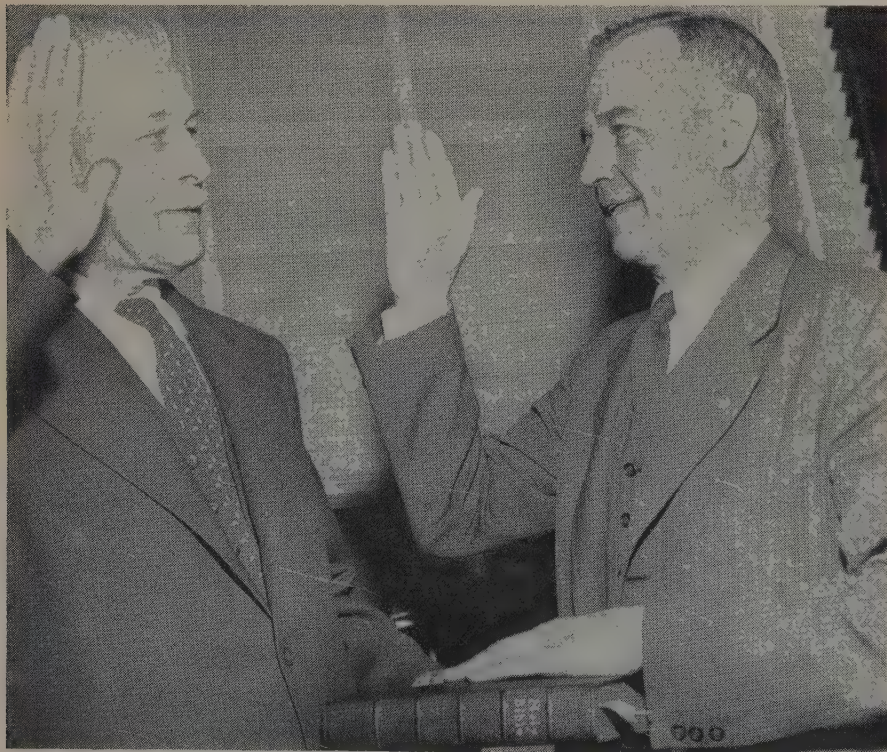
► It commended the Supreme Court for its decision outlawing segregation in the public schools.

Cleveland was the scene of the first major effort of the Protestant and Orthodox denominations to appraise their responsibility to social welfare as a step in developing strategy.

A Presbyterian, the Rev. Dr. Eugene Carson Blake of Philadelphia succeeded Methodist Bishop William C. Martin for a three-year term as president of the N C of C.

City Solicitor Henry Bruestle swears in Cincinnati Mayor Charles P. Taft.

Cincinnati Times-Star



## Statistically . . . this is what happened to the church in 1955

The year, 1955, has been heralded in many ways as a year of increased activity by the laity. A look, percentagewise, at the statistics in the 1956 *Episcopal Church Annual* bears this out. The largest increase (11.55%) falls in the category of "giving." Filling clergy shortage and educational needs, lay readers and Church School teachers were on the increase. In percentage increase, growth was concentrated in the Southwest and along the Pacific Coast and in interest and participation in the South.

### CONFIRMATIONS . . . . . INCREASE OF 9,429

Working percentagewise by category, leaders were Province I (13.6%), the Diocese of New York (70.02%), the Missionary District of North Dakota (75.92%) and, outside the continent, Canal Zone (23%) and Dominican Republic (80%).

### BAPTISMS . . . . . DECREASED BY 36

Leaders: Province VII (11.51%), the Diocese of Kentucky (14%), the Missionary District of North Dakota (28%) and, outside the continent, the Virgin Islands (4.28%) and the Missionary District of Cuba (17.45%).

### COMMUNICANTS . . . . . INCREASED 49,379

Up 2.72% overall, largest gains were made by Province II (6.44%), the Diocese of Upper South Carolina (11.52%), the Missionary District of Arizona (12.60%) and, outside the continent, Honolulu (7.73%) and Europe (34.85%).

### BAPTIZED PERSONS . . . . . INCREASED 106,249

This overall statistic of Church membership increased by 65%. High were Province VIII (8.9%), the Diocese of Olympia (23.67%), Nevada (13.069%) and, outside the continent, Honolulu (6.6%), Southern Brazil (26.7%).

### BURIALS . . . . . DECREASED BY 1,679

Episcopalians seemed to live longer in 1955. Numerically, with no attempt at percentage breakdowns, those areas with most burials were Province II, New York, Spokane and, outside the continent, the Panama Canal Zone and Haiti.

### MARRIAGES . . . . . DECREASED BY 613

Despite a drop in new entries in the "holy estate," numerical leaders were Province II, the Diocese of New York, the Missionary District of Arizona and, outside the continent, Honolulu and Haiti.

### PARISHES AND MISSIONS . . . . . INCREASED 141

With an overall increase of 1.78% in new congregations, leaders were Province IV (3.33%), Western North Carolina (21.3%), Utah (18.75%) and, outside the continent, Honolulu (32.6%), Dominican Republic (62.5%).

### CHURCH SCHOOL PUPILS . . . . . MORE BY 17,093

Attendance in the Church Schools increased 2.52%, with leaders: Province VIII (8.21%), the Diocese of Alabama

(39.28%), Salina (22.9%) and, outside the continent, Alaska (16.3%) and European congregations (50.90%).

### CHURCH SCHOOL TEACHERS . . . . . UP BY 4,958

Chalking up a 6.54% throughout the Church, teachers showed the highest percentage of growth in Province VI (13.2%), Nebraska (27.09%), Utah (25.6%) and, outside the continent, Alaska (14.1%) and the Philippines (39.5%).

### ACTIVE CLERGY . . . . . INCREASED BY 206

Up 2.80%, clergy reached an all-time high of 7,573. Numerical leaders were Province II, the Diocese of New York, the Missionary District of South Dakota and, outside the continent, Honolulu and the Philippines.

### POSTULANTS . . . . . DECREASED BY 13

Despite a general decline, some areas showed a rise. Leaders were Province IV (13.9%), East Carolina (1300%), South Dakota (400%), the Panama Canal Zone (100%), and Central Brazil and the Philippines (each 200%).

### ORDINATIONS—PRIESTS . . . . . DOWN BY 34

Down overall by 8.76%, these areas gained most numerically: Province II, the Diocese of New York, Arizona, North Dakota and Spokane and, outside the continent, Honolulu, the Panama Canal Zone and the Philippines.

### ORDINATIONS—DEACONS . . . UNDER 1955 BY 3

A slight general decline here, with leaders numerically being Province III, the Dioceses of New York and Maryland, the Missionary District of Nevada and, outside the continent, Alaska and the Philippines.

### CANDIDATES FOR ORDERS . . . . INCREASE OF 11

Candidates for Holy Orders increased 1.65%, with most coming, numerically, from Province II, the Diocese of Pennsylvania, San Joaquin and, outside the continent, the Panama Canal Zone and the Philippines.

### LAY READERS . . . . . INCREASE OF 919

Lay readers increased 10.65%, relieving clergy shortages. Largest percentage increases were in Province IV (27%), the Diocese of Bethlehem (471%), South Dakota (7400%), the Virgin Islands (400%) and Central Brazil (26.6%).

### TOTAL RECEIPTS . . . . . UP \$13 MILLION

The Church reaped a harvest of \$131,354,945, making an increase of 11.55%. Top contributors, percentagewise, were Province VI (20%), the Diocese of Lexington (98.9%), Utah (64.49%), Alaska (137%) and Mexico (248%).

The statistical picture drawn above tells the story of the Episcopal Church in 1955, but it really represents a witness to the faith in action of a communion embracing one out of every 91 people in this country.

## *Resume of the first Article in this Significant Series*

*Writing as a husband and father, although admittedly an imperfect one, the author sees the Christian family as the basic unit in society today with marriage "until death" with a single partner as the best fulfillment of God's will for mankind. There are, however, stumbling blocks that modern society has placed in the path of marital harmony. There are times when divorce is preferable to a loveless marriage, but it is all too prevalent today, and too great a rejection of rigid standards has led to libertinism. In a highly specialized society, the family is no longer the center of activity, as in the days of agrarian culture. Economic conditions are forcing people to wait until later in life to marry, sometimes causing a looseness of moral standards. The emancipation of women has taken the housewife and mother away from husband and children and into a welter of outside activities. Finally, war and its aftermath have wrought disruption and spiritual breakdown. "As Christians, however, we have faith that the world is not over, nor men's dreams forever shattered."*

**As a flower turns to  
the sun—so a Christian  
turns to God**



# Rebuilding

*In Regard to Marriage and the Family, We Always  
Must Think in Terms of Sacrifice, of  
Responsibility and of Sanctity of the Individual*

*by Thomas van B. Barrett*

IF WE admit that the present situation of the family in America is serious, the next question *how do we set about the rebuilding of family life?*

Much of our talk about the solution of family problems is highly romantic and sometimes irrelevant. We are so often concerned with the surface characteristics of men's problems and men's failures.

I remember at a meeting of a city ministerial association, a Protestant clergyman became very excited about starting a crusade to get rid of punch boards which were in evidence in public places around the city. Now you agree that gambling by teenagers is to be frowned upon, it is not entirely unreasonable to get rid of punch-boards. Yet, if you limit yourself to a punch board crusade what could happen? The punch board could go into the back room, the slot machines would continue to operate in taverns, and country clubs, the long-time gambling among the town's idlers and businessmen would continue via racing wire, football pool, poker game and roulette wheel in the club or private home.

The reason people gamble is not so much because there are punch boards around, but because people are bored, they possess an inordinate desire for risk, or have the wrong idea of the nature of God, or the nature of human work, and human dignity. The chief task of the churches is a crusade for the human soul, and not against a punch board. Gambling is one of many evidences of a sick civilization.

Now it appears to me that much of the literature concerning marriage and the family is dealing with the 'punch-board' aspects of marriage. It aims at rebuilding the family by tinkering with the surface elements. Perhaps I can illustrate with a hypothetical example of what I mean.

Molly and Thaddeus Jones fall in love, marry after a year's engagement and settle down to domestic bliss. In due time they have two children, Patrick and Gloria. Thaddeus works like a demon for ten years and by that time owns a suburban bungalow, two cars, a television set and twenty thousand dollars worth of life insurance. He is all set, but unhappy and doesn't know why. He has worked so hard he hasn't had time to know his children and scarcely knows his wife.

Molly has become interested in movies, bridge, and the daughters of the 'Let's Reform the World Community Club', and on the basis of her movie life, her powers of analysis learned at the bridge table, and her club work, she has started to reform the whole community beginning with Thaddeus. She was a vision of beauty on her wedding day and still puts on a facade for the bridge club; at home she lets herself slump like a middle aged Eskimo.

On the basis of a course in child psychology picked up at Columbia Teachers' College Summer School, she has brought up Patrick progressively so that by the time he is eight he is a monster out of Charles Adams' drawings, and "public enemy number one" for a radius of seventeen blocks

in Suburbia. By the time Patrick was five, both Molly and Thaddeus knew there was something wrong in the course Molly took, so Thaddeus (who heard a lecture once by an old-fashioned educator at a commencement reunion) puts his knowledge to work on Gloria, who at six has turned out to be a scared, jumpy little seedling doomed to no bloom.

At this juncture Thaddeus has begun to take a couple of cocktails in the Commodore Bar before the 5:17 train; to take away the nervous jitters acquired making money. Before dinner he has two more, so he can walk through the unkempt house without falling on his face; and to ease the impact of the reform movement Molly begins as soon as he enters the house. He shares his cocktails with Molly, who with two under her broadened belt becomes a first-class substitute for a Storm Trooper, confronted with three non-Aryans. She has been playing bridge all afternoon, so the dinner comes out of Heinz's hottest cans, the Birdseye's coldest locker. After this feast the Worm turns and blasts the little Missus back into the kitchen, while Patrick is hacking the piano to pieces with an old car-jack, and Gloria is having a tantrum in the bathroom.

About this time in the journey through marital happiness, Thaddeus hires a new secretary who is not out to reform anything, and who has a touch of Venus from the neck down. Molly goes to cry on the shoulder of her pastor, (who hasn't seen her or Thaddeus for five years) and he of-

*continued on page 29*

# ELIJAH-THE TROUBLER

*by Robert*

**The author draws on portions of the Old and New Testaments (I Kings 18:16-40; 21:1-22; II Kings 2:9-12; Malachi 4:4-6; Luke 1:5-17) to depict the prophet as he went about preparing men for redemption by disturbing their consciences and making them aware of their sins and their need for God's help.**

**T**HE prophet Elijah appears upon the stage of Israel's history with the suddenness of a thunder-clap. The final editor of the Book of Kings introduces him, without the slightest preparation, as a full-grown man pronouncing God's judgment upon the reigning house of Northern Israel.

In I Kings 15-16 the author has obviously been quoting from the accurate, but almost painfully dull, official records of the Kingdom. Suddenly with the opening verse of chap. 17, the mood of his narrative changes. One can see that he is no longer dependent upon the prosaic chronicles of the court but is using a popular biography of one of Israel's great national heroes. We sense the excitement in his tone as he begins to relate the tale: "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word . . ."

With the figure of Elijah we stand at the beginning of the "apostolic succession" of the prophets, the men who were to be the hearts and minds and consciences of the people of Israel

in the centuries which would follow.

The prophets had two functions to perform: on the one hand they would be the "troublers of Israel" (I Kings 18:17) whose task was to awaken the sleeping spiritual and moral sensibilities of the nation by pointing out its sins and the judgment which must necessarily follow. But also, especially in later times, they were the comforters of Israel, who showed the people in times of discouragement that God's ultimate purpose is not judgment but redemption and reconciliation. In all the dark times of later years they would be like shining lights reminding the Chosen People that their God is the Lord of History who rules the nations in accordance with the moral law and is guiding all history toward the realization of His glorious purposes.

In Elijah we see only the troubling, not the comfort. But this is natural, for neither men nor nations are prepared to receive the gospel of redemption until their consciences have been disturbed and a realization of their sinfulness has brought them to understand their need for the help of God.

The immediate background of Elijah's work was the growth of the spirit which Solomon had introduced in Israel—increasing claims of royal power, a willingness to compromise the pure religion of the fathers by introducing the worship and debased morality of other gods, and an increasing contempt for the rights of

little, unimportant people. Ahab, ruling head of the northern kingdom, was a living embodiment of this attitude spirit and had brought Israel's affairs to a crisis through his marriage to Jezebel, a strong-minded Phoenician princess who was determined to make the nation conform to the pattern of other oriental kingdoms. Elijah, with that clear intuition which is always the property of the truly great man, saw that the policy of Ahab and Jezebel meant the end of Israel as a unique people; the loss of the spiritual treasure which had been committed to it. So the whole of his tremendous energy and that of his disciple Elisha after him was directed toward a struggle to the death with the royal family and all it stood for.

The battle was fought on many fronts, as we can see from the long readings from Kings. The result was that of winning men's exclusive allegiance to the God of Israel.

In I Kings 18:16-40 there is a wonderful story which is a kind of climax of this phase of the conflict. As we read it we shall probably feel that the story has grown somewhat in telling. It has all the excitement and relish of a folk tale and certainly includes legendary elements, as do the stories of the Elijah and Elisha cycle. But one also feels that it is an authentic reflection of the long and finally victorious struggle of Elijah and his followers with the forces of paganism.



*In the next issue, Dr. Dentan, renowned Bible scholar and Professor of Old Testament at New York's General Theological Seminary, tells the story of Elijah's successor, Prophet Elisha. Though very different from his predecessor, in that he often used unworthy means to achieve worthy ends, he pursued the same goal: that of keeping Israel's faith from being contaminated by pagan religion and pagan morality.*

# F ISRAEL

tan

Other incident, the one recorded in I Kings 21:1-22 illustrates a second aspect of Elijah's struggle: his championing of *social justice* for the rights of small men. The religion of Israel had always been democratic in spirit and would always be so in the teaching of the prophets.

One of the major concerns of all the great prophetic leaders was to defend the poor and those who had no one else to help them. In the present story, Naboth was entirely without rights in refusing to cede his ancestral plot of land to the king. The reign of Jezebel was part of a large effort to alter the distinctive character of Hebrew society and destroy the religious principles on which it was based. Without the opposition of Elijah, she would undoubtedly have succeeded.

When one considers Elijah's fiery character and tempestuous nature it is not surprising that later generations believed he had not died a natural death, but had been swept up to heaven in a whirlwind (II Kings 2:11). Still later it was believed (as it is even now by orthodox Jews) that he would return one day to prepare men for the coming of the Messiah (Malachi 4:4-6).

Even the New Testament quite definitely saw the promised return of the great "troubler of Israel" in the inspiring figure of John the Baptist (Luke 1:17; compare Matt. 11:14). Those who accepted Jesus as the Messiah could hardly fail to see in Elijah the prophet who prepared His way.

(Continued Next Issue.)



Elijah accuses Jezebel of trickery . . .  
trying to rob Israel of its spiritual  
heritage.

# The Editorial Page

## An Open Letter to Our Readers . . .

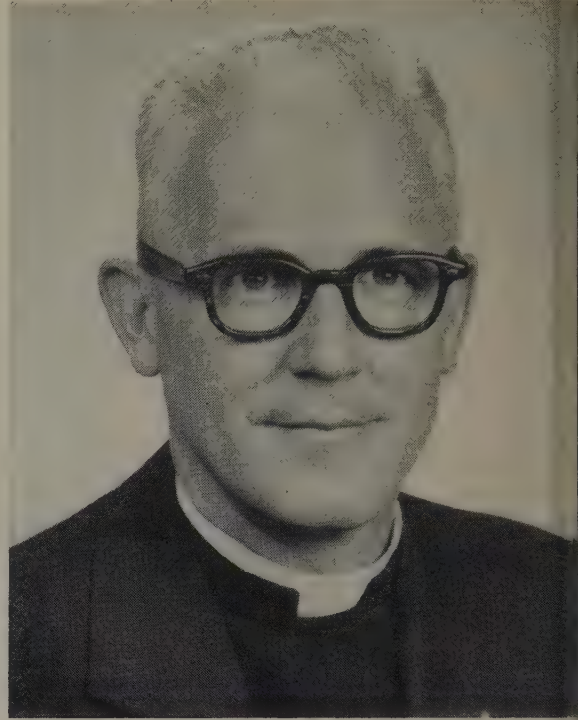
IN THIS first issue for the New Year 1956 the Board of Trustees of *Episcopal Churchnews* is happy to share with you an important item of news which we believe will have great significance for many, many issues to come. We herewith introduce to you a new policy in editorial and news management, and the man who will make it possible, the Rev. Dr. William Senteile Lea.

Dr. Lea became the editor of *Episcopal Churchnews* on New Year's Day. He then assumed an entirely new position in the management of our magazine which was officially created by the Board of Trustees in their annual meeting last month. Formerly, as you know, an editorial board of non-resident and part-time editors has been responsible for guiding our policy and writing editorials. This had the advantage of the shared wisdom and thought of leading men active in parochial, seminary and lay life. But it had the obvious disadvantages of too little time and too much distance between the editors and the day-to-day production of the magazine.

The Board of Trustees and the publisher have for some time now wanted to make a change. They believed that *Episcopal Churchnews* would be an even better magazine, and a more worthy servant of the Church, if we had one qualified, full-time, resident editor in direct charge of all editorial, news and feature writing. The problem and the delay has been in finding such a qualified man. Now that he is found and is at work we are convinced he was worth waiting for.

Dr. Lea is a clergyman well known and of wide experience in the Church who comes to us directly from his eight year rectorship of St. John's Church, Knoxville, Tennessee. He has professional newspaper experience and training. He has long been associated with *Episcopal Churchnews*, and most recently served as our chief correspondent and writer during the Honolulu Convention where he also took an official part as a clerical deputy.

It would be easy to eulogize our new editor and one is tempted to do so here. But at his own request we refrain and simply introduce him and his new position. The Board of Trustees is



The Rev. William S. Lea, D.D.

quite content to let you judge him in this new role as you continue to read *Episcopal Churchnews*.

This letter also serves as an opportunity publicly to thank those who have so long and well served our former editorial board: Rev. Dr. C. Edward Berger, Mr. Nash Burger, the Rev. Dr. J. V. Langmead Casserly, the Rev. Dr. W. Leigh Ribble, and Mr. Paul Temple, Jr., and the Rev. Dr. Theodore O. West and the Rev. Dr. Chad Walsh who together served on *Episcopal Churchnews*' first editorial board. To these men both we and you are indebted for an excellent and difficult job.

We have changed our Editorial Board for a new Editor and thus entered a new period of management policy. We assure you that there is no change in our editorial policy and purpose which will continue as a humble service to the whole church.

As we said in one of our early editorials, *Episcopal Churchnews* "will seek to rouse

Episcopal Church, both to its full heritage and mission in God's future. In other words, editorial policy can be expressed in one word: evangelical.

Let me note this clearly: the word is not used in a watered-down or twisted sense. Evangelical is as precious a word to be surrendered to anyone as a private plaything. We are using the word in its historical meaning. It describes the Christian Church and her divine mission to guard and proclaim the Good News of the Gospel. The Holy Catholic Church has always been evangelical. If it ceases to be so, its holiness and its catholicity are at stake.

Because Episcopal Churchnews is evangelical, it is also strongly catholic. This also is a fact that must be rescued from the partisans. The fullness of the Church requires not an either-or but a 'both-and.' Evangelical and catholic need each other like husband and wife, and the two together are one flesh, one body. Subsequent editorials will spell out . . . [as we certainly have] . . . that what we stand for

is not a tepid, colorless churchman—but a living and dynamic marriage of the evangelical and catholic traditions, and both at top and bottom. This means tensions; we must freely grant it. Any marriage has its tensions. But tension is the price of growth and completeness of life. The crucial question is not how to evade tensions by a lukewarm compromise but how to face them squarely and meet them as creative challenges.

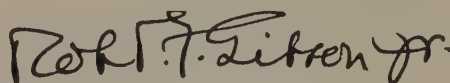
Finally, we are committed to a belief—basic in any real Christian commitment—that the Gospel is relevant to everything. The Christian praying by his bed or kneeling at the Communion rail is not more surely under the eye and judgment of Christ than the business man negotiating with labor leaders, the statesman wrestling with foreign problems, and the housewife meeting

the day-by-day demands of family life. Christ is all in all. To exclude any corner of life from Him is to deny His kingship. God willing, we shall look at the entire human scene from the perspective of the Christian faith, and bring the gospel of Christ to bear upon it.

"Everything we have said points to one conclusion: Episcopal Churchnews will not seek to be 'all things to all men.' As far as lies within its power it will strive to please One—and One only: the One who is our Lord and Saviour."

We believe that we usher in for you a truly Happy New Year in church journalism.

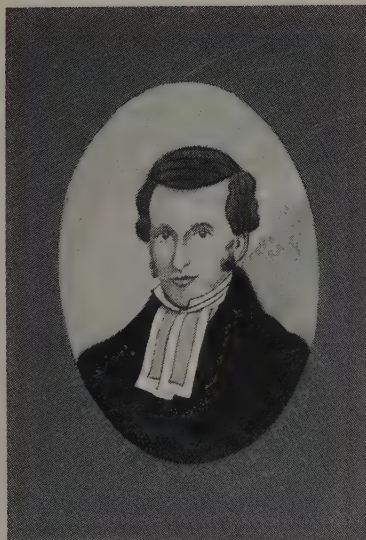
Sincerely,



ROBERT F. GIBSON  
PRESIDENT, BOARD OF TRUSTEES

## THE FIRST EDITOR

### . . . and the new editor



In 1952, The Southern Churchman became Episcopal Churchnews. One hundred and sixteen years earlier a young priest with a deep conviction about a ministry of the printed word founded this magazine and was its first editor. His name was William F. Lee. It is more than a coincidence that Episcopal Churchnews' first full-time, resident editor has almost an identical name—William S. Lea. And because of his experience as a working newsman with the secular press backed up with two decades in the priesthood, he also shares our first editor's conviction about this ministry of the printed word.

M. E. B.



## Newcomers approve the new curriculum; veteran churchgoers often resent it.

**"T**HERE is much that the Parish can do and the time to begin is now"—so said David Hunter, in his pamphlet on "The New Program of Christian Education," which was intended to have been read a year ago . . . at least many months before the materials of our New Curriculum would be in use in any Parish in the Episcopal Church.

In our parish it was read by some, but hardly noticed. Everyone, on the other hand, had heard of the "new curriculum" and was eagerly awaiting the long expected "official Episcopal courses." We were involved in a change of rectors during the summer and therefore had little real leadership. Nevertheless it was taken for granted that we would use the material and we agreeably determined to cooperate with the stated prerequisites insofar as we understood them . . . the Family Service, teacher-training, the 50-minute class, even the weekly parents' class, although we felt that this was impractical and unlikely to succeed. *We failed to un-*

*derstand, and so ignored, the demand for a "concerned core" within the parish.*

So here we are . . . mid-term after the Seabury Series hit us. We have the Family Service. We have, at least, a 45-minute class. Those teachers who knew they would be involved attended a workshop last spring, and so got some idea of what would be expected. The parents' class is in the process of being "organized" . . . but the tragic truth of the matter is that the parish as a whole is already so confused and antagonized by what it has heard that given an opportunity (and money for new material) it would throw the whole Seabury Series into the trash can . . . as one parent has already done with her daughter's "Tish and Mike" booklet.

*I write this as a teacher who is deeply committed to what I have seen of the Seabury Series . . . its aims, its techniques, and its content.*

I taught the 4th grade "Right or Wrong" when it was still experimen-

tal. I attempted, with what I feel a considerable lack of success, to use other material during intervening years. Now, with the same grade children in grade 7, I am hesitating about using the *Seabury Series*. Should I?" and finding it all very different from what I had hoped it would be.

In the absence of a functional parents' class, I have tried to meet over the course with at least one member of each set of parents in my group and have come up with what I feel have been rather startling reactions.

In my class of 12 boys and about half come from families where the parents are very much involved with their children's life. Parents of the other half don't come to church at all, or only occasionally attend the 11 o'clock service. This latter group is keenly interested in the course, thoroughly in agreement with its aims and methods, and in some instances even attend the Family Service and parents' class (this just from having seen the course, and hearing something

# A MID-TERM EVALUATION

# by an anonymous teacher

ound and what it's like).  
other group . . . the devoted  
members, whom I approached  
anticipation, being sure that  
ould be as delighted as I was  
a course which actually was  
to meet the religious needs of  
children in a realistic fashion,  
eacted rather differently. These  
een some of the reactions:  
this psychological stuff is  
ous . . . what does that have to  
h teaching the Bible?"

h horrified that words like 'cir-  
sion' get talked about in a  
group."

hat you're doing is putting  
into their heads. My child obeys  
e she's been taught to obey."  
my child has a problem I'll  
e it at home . . . I don't want  
unday School interfering."

ose awful pictures . . . (in *Tish*  
*Mike*) give my child night-

"hannie wouldn't dream of steal-  
e. imagine giving him the idea  
unday School!"

en't you forgetting about good  
ashioned discipline?"

u mean you don't know what  
going to teach next Sunday?  
my boy to learn something, not  
e his own material."

ne of these quotes come from  
ts of 1st and 4th grade children.  
from the 1st grade were by  
e most antagonistic. Many of  
had seen some other new mate-  
prepared for use in our Church  
had compared the two series  
ly, finding the other "sweet"  
happy" and "wholesome" while  
and Mike was "frightening"—  
p—"left God out completely"—  
ncouraged wrong behavior"—

e pattern for the parents in all  
groups was the same . . . the  
" church members were, in an  
ing number of instances, afraid  
n the defensive while the "out-  
s" were, nearly without excep-  
enthusiastic and interested.

o wonder how many parishes are  
through a comparable experi-  
To be sure we (meaning the  
r's parish) aren't playing fair.  
idn't, as a parish, get prepared  
of time as we were urged to

do; we haven't as yet fulfilled the two  
most important parts of the contract  
(developing the "concerned core" and  
operating a functioning parent's  
class). On the other hand, I wonder  
if we are alone in this negligence?

I wonder how many people would  
have listened had the preparation  
really been attempted? And since  
many of the most bitter parents teach  
Sunday School themselves and so  
can't attend a Sunday morning class,  
I wonder how much difference the  
parents' class really makes?

It seems more and more clear to  
me that the *Seabury Series* marks a  
total shaking up of our concept of  
parish life. It seems clear that here  
at last is something that is so chal-  
lenging, so fearless, so stimulating,  
that it can attract the multitude of  
rational, honest folk who for reasons  
of laziness or disillusionment or ig-  
norance have "outgrown the church."  
They see this new material and want  
to know what's behind it. They listen  
(through the one channel they have  
still left open, namely their children)  
and gradually they begin to see the  
Church as it really is, not only for

**W**E all profit by someone  
else's observations. What  
kind of experience have you had  
with the *Seabury Series*—either  
as a teacher or a parent? EC-  
news will pay twenty-five dollars  
for any comments published,  
either in full or in part. Write  
today; address your comments  
to "*Seabury*," care of the editor  
of this magazine.

their children but for themselves; a  
*redeeming fellowship* where honest  
needs get honest answers, and where  
people become changed.

It seems clear, too, that for people  
who are not changed—yet who love  
the Church for her pleasant round  
of worthy trivialities—this new  
shattering set of demands will be un-  
acceptable. They are people who are  
surrounded by dreary problems yet  
who have no inkling of what a great

churchman calls "*the real issues*  
*which are clawing the soul of modern*  
*man to shreds.*" Our parish is filled  
with such people . . . so, I believe, is  
every parish. Their church is their  
club. For them (to quote Dr. Heuss)  
"There will be very little to criticize  
in the world outside the parish fel-  
lowship, because it is practically  
identical with the fellowship itself."

There is still another group in our  
parish. These are simple, whole-  
hearted and devoted folk who give  
unsparingly of themselves at all levels  
of parish life. They are frightened  
and confused by the *Seabury Series*  
because it uses terms they never  
heard of, takes for granted concepts  
which have never entered their lives.  
These people never go to church con-  
ferences, almost never find time for  
reading or study, seldom attend what  
educational programs are available,  
and as a result find these "new" ideas  
profoundly disturbing. Yet often  
these same people are the real Chris-  
tians in our community who, without  
even knowing it, are living the re-  
deemptive fellowship which is the aim  
of the whole program.

It will take much love and prayer  
and understanding before these peo-  
ple can follow the Church's brave  
new voyage . . . yet I am convinced  
that, as the real impact of the pro-  
gram begins to be felt, they will see  
that after all it is only what they  
have believed and practiced all the  
time.

For those who fail to see this . . .  
and for those whose faith and com-  
mitment are small . . . the implica-  
tions of the new program are fearful.  
This, I believe, is where the biggest  
shaking up of all takes place.

Will we have the courage to watch  
these people go, perhaps even to  
watch some of our new building plans  
collapse, perhaps to become a smaller  
but a joyful and a witnessing fellow-  
ship, yet with the possibility of no  
building at all? For me this is the  
great question which, in the last  
analysis, is squarely posed by the  
new curriculum.

Do we have the courage to follow  
through on this brave and dedicated  
new approach to Christian educa-  
tion?

END

# OF THE SEABURY SERIES

# Tools for the Task . . .

by Dora Chaplin



The mails are full of letters asking for books that will be tools for those who are trying to teach religion, or to find a way into the world of the "younger generation," so that they may understand it better. This week we have examples of these inquiries.

First comes a request from a puzzled teacher of seven and eight-year-old children:

Dear Mrs. Chaplin:

I teach second grade in a parochial school. . . . As part of the program I am responsible for teaching these children the Christian faith. One of the basic Christian teachings, of course, is the Apostles' Creed, which I am to explain phrase by phrase. I don't know where to begin or how to teach the meaning to these children. I would appreciate it very much if you could explain the creed on the level of a seven-year-old child, or if you would suggest helpful books or pamphlets explaining it on a child's level of understanding.

Miss.....

Dear Miss.....:

Children learn the Apostles' Creed by heart quite naturally when they attend a Family Service and hear it Sunday after Sunday. If you want to have them learn it by rote in class you are merely underlining what they do on Sunday and helping them to join in a part of family worship when they are with the congregation. They always enjoy doing this, but I am convinced that at their age they will understand very little of it. I sympathize with your concern, but perhaps when you consider what the Apostles' Creed is, you will be content to interpret only as much as it is possible for a child to grasp.

First of all I would suggest that you study the Apostles' Creed very carefully yourself. You will find it beautifully explained in its rightful historical setting in *The Faith of the Church*, by James Pike and Norman Pittenger (Seabury Press). You might also be interested in *Living*

*the Creed*, by Carroll E. Simcox (Morehouse-Gorman), and *No Faith of My Own*, by J. V. L. Casserly (Longmans). Forward Movement (412 Sycamore Street, Cincinnati 2, Ohio) publishes an excellent series of six 15¢ booklets on *The Doctrines of the Apostles' Creed*. Of all these suggestions, *The Faith of the Church* is possibly the best book with which to begin your study.

The reason I want you to do this reading is to show you that the Apostles' Creed is an ancient form of affirming Christian belief (some of it dates back to the second century), used by *adult* Christians who became members of the church through Baptism (which was then immediately followed by Confirmation). I want you to see that the Creed contains so much that no little child could grasp it all. It expresses what were found to be the answers to man's age-long questions about God, and its truths were the result of both personal and corporate experience; they are not mere speculations. It affirms the Christian's belief about God, and the human race, and what actually took place historically when Jesus lived in Galilee and Judea. It is, moreover, written partly in symbolic language. For example, Jesus does not actually sit on "the right hand of God," and the many children who have asked, "Who sits on His left hand?" are being perfectly logical.

## ... the Wonder of God

Having convinced yourself that you cannot "explain the Creed" fully to little children, you can then address yourself to the question, "How much of it can they understand?" If at the end of the year you have helped them to have some understanding of the words "I believe in God the Father . . . And in Jesus Christ his only Son . . ." and have built their lessons around the wonder of God as Creator, who showed Himself to us in

Jesus Christ (giving suitable stories from the life of Christ), you will have given the best foundation for the understanding of the Creed.

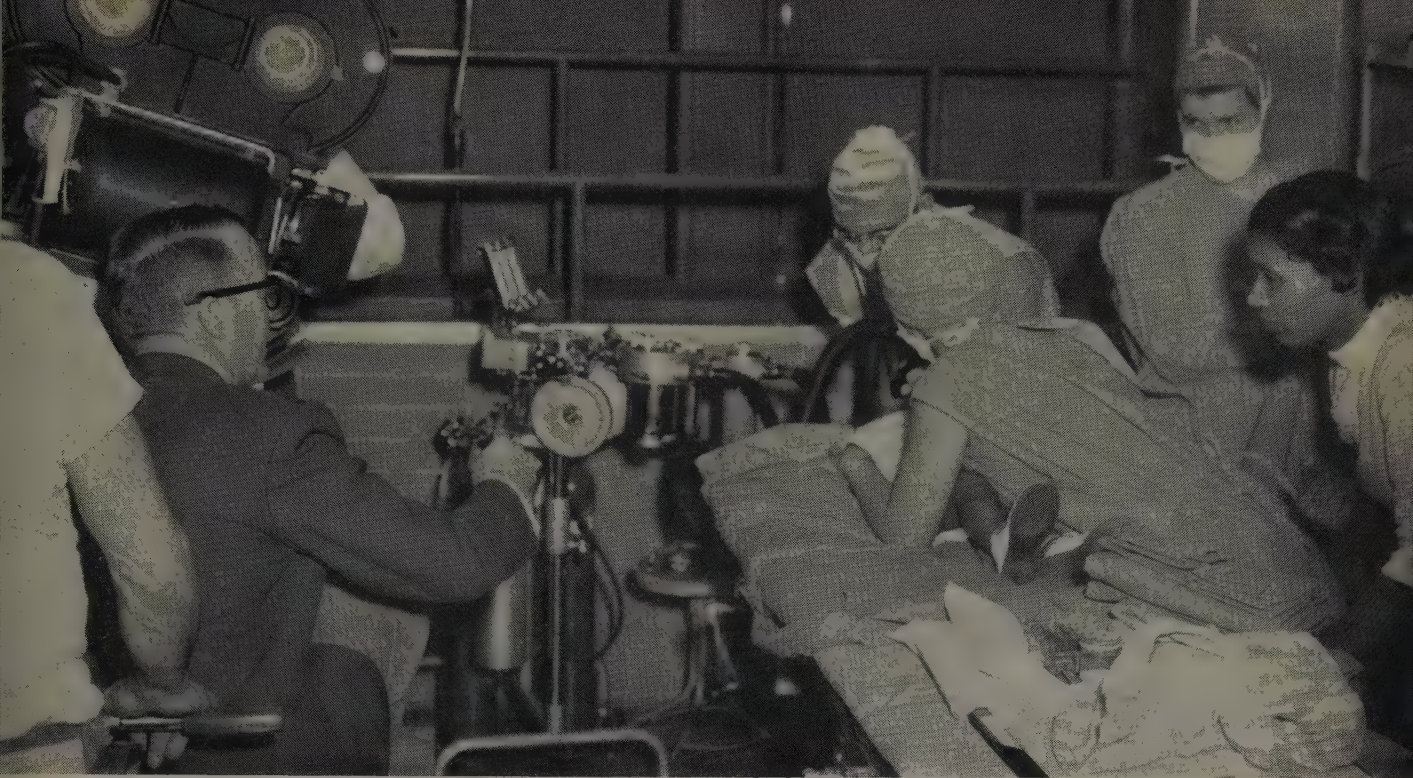
If you try to explain it phrase by phrase you will fail. *We Enjoy God's Beautiful World* (Seabury Press) is a series of six lessons which would help you to teach about God the Creator. *Growing in God's World* (Graded Press) would afford you many suggestions (in the Pupil's and Teacher's book) which you could adapt for day-school. This has a good study of what the second grade child is like.

In conclusion I quote Dr. Simcox: "The historic Christian Creed is like a house, in that it consists of an outside and an inside. You may know it from the outside only, as a passerby may 'know' a house from the street. Or you may know it from both the outside and the inside, which is the only way of knowing it that is worth calling knowledge. You can never know a house until you have been inside it. Can you know it even then until you have lived in it for a while until the house has served as your home? . . . People can go through the motions of saying the Creed . . . without necessarily knowing it from the inside . . . The outer side is dogmatic; the inner side devotional . . . Needless to say, the reader must do his own living within the house."

## Test Your Teaching

Your children have not yet had much opportunity to live in the house. Try to learn to tell them of the wonderful acts of God in such a way that they will see them as important for each one of us. To do this we adults must try to understand more of the world in which the child lives, and to help him to find, in this bewilderingly vast universe, that he as an individual is loved by God the Father who is shown to us through God the Son, which will lead him to know the presence of God the Holy Spirit. E

continued on page 3



*In the interest of "entertainment", the camera can sometimes focus on the gruesome and morbid*

# "MEDIC"

*Entertainment, Education or Curiosity . . . by Van Harvey*

ne television program, "Medic"—  
h does for the doctor what  
agnet" does for the policeman,  
been trying for some time to deal  
taboo medical subjects without  
ding good taste. Sometimes the  
ram reminds one of a tightrope  
er who runs in order to keep  
a falling off.

"Medic" fell off the other night  
I, for one, will not be grief-  
ken if it does not soon recover;  
program was, without question,  
e offensive.

ep by gruesome step the camera  
red intimately over the dying  
of Abraham Lincoln while the  
io actors undressed it, examined  
eyes (close-up of pupils), re-  
ed blood clots with their fingers  
se-up), probed the wound (close-  
took the pulse (close-up),  
hed his dying convulsions and  
coins upon his eyes upon death  
e-up, naturally, superimposed  
the image of colored servants  
ing).

r what purpose—entertainment?  
ation? curiosity?

entertainment? Certainly this  
justify the selection of this par-

ticular subject matter—the death  
agony of a great president.

Education? Granted the desirabil-  
ity of a more frank discussion of  
physical and mental illness, just what  
were we supposed to learn in this  
half-hour after clearing away the  
medical jargon and the pretense of  
"objective reporting"? The point of  
the story apparently was that doctors  
keep on trying despite the odds.

Curiosity? Perhaps we're closer to  
the truth, for "Medic" has capital-  
ized on the fact that for many curi-  
osity, however morbid, is a basis of  
entertainment.

The producers no doubt look upon  
their job as one of educating the  
people—not to mention selling their  
sponsor's product. They might argue  
that this job (education, that is, not  
selling the product) requires an un-  
sentimental look at the body. If we  
are squeamish, well, that's too bad.  
After all, they are only presenting  
facts from the doctor's point of view.

The trouble is that we don't, in  
fact, get the doctor's point of view.  
The doctor doesn't have to entertain,  
but "Medic" does; the result is that  
this "education" is a bad mixture of  
the literal and the sentimental: coins

placed on Lincoln's eyes while colored  
singers chant "John Brown's Body,"  
or probing of a wound while violins  
play in the background.

"Medic" too often is neither good  
education nor good drama. In order  
to justify its pretense to educate, it  
must concern itself with literal de-  
tails and with reporting. But good  
drama is unconcerned with literal de-  
tail and is certainly not "objective"  
reporting.

It is this curious mixture of medi-  
cal detail with drama that raises the  
question as to the real purpose and  
usefulness of this program. Some-  
times "Medic" is a more or less happy  
blending of the two, but when they  
don't blend, well, it is simply offen-  
sive to many people.

Perhaps it might have been toler-  
ated if it hadn't been about Abraham  
Lincoln's death. Is it a remnant of  
mere superstition to feel that a man  
has a right to die without his death  
being made into a play on television?  
Is it old fashioned to hope that some  
things in life are still to be accom-  
plished in a measure of solitude and  
are not the object of curiosity for a  
few million relaxed and impersonal  
eyes?

END

by J. V. LANGMEAD CASSERLEY

## ***Two Current Problems***

### ***A Labor Reunion***

The amalgamation of the AFL and the CIO, after a long period of division in the labor movement, has given rise to gloomy suspicions and dark prophecies among those who are traditionally prejudiced against unions.

**The old reputation of organized labor for being difficult and divisive elements in social and industrial life is one which dies hard, and it is not difficult to see how it originally came about.**

The unions were, and to some extent still are, a coming together for mutual aid and protection of large numbers of people who know that their position, individually, is a weak one; the union may be strong but each wage earner apart from the union is in a very poor bargaining position and has little or no capacity for self-defense.

**Thus the great power of the unions is essentially the power of weak men—I mean, of course, economically not morally—and it tends to express the inner resentments and inferiority complexes and pathological suspicions inevitably found in the minds of those who know themselves to be in a fragile and defenseless situation.**

It is at least understandable that unsympathetic observers, and many of those who try to collaborate with labor, view it with a certain amount of fear and distaste. But the Union as a social institution has more than justified itself. It will almost certainly grow more powerful and influential in industrial society.

### ***Big Labor and Big Business***

With the rise in our highly developed industrial community of the power of big business, the development of big labor becomes almost a democratic necessity. Constitutional democracy, as we know it in Western civilization, is very largely a system of ingeniously devised checks and balances. Any one form of social or economic power is held back and kept within bounds by some other opposing form of social and economic power.

**Big labor and big business balance each other in precisely this way. The more we can treat them as social realities standing on a footing of abso-**

**lute equality, (both in power and influence) the more it will be possible for government and national life in general to listen politely to both and yet be governed by neither.**

Usually those who have a kind of morbid fear that big labor may at some future time gain too much influence over the government are not equally afraid of the danger that big business may attain, or even may have already attained, too much influence over the government. Of course no government can be entirely indifferent to the welfare or the point of view of such powerful and important forces in the life of

industrial community, either big labor or big business. Their characteristic points of view must always be taken into careful consideration.

**Let both of them, by all means, have equal and frequent access to the throne, but let neither of them by any means ever be permitted to sit on it!**

### ***Foreign Policy***

A fervent Democrat remarked to me the other day that the point at which the present administration is most vulnerable to attack is precisely the point at which attacks, however successfully pressed home, are likely to mean least in terms of votes in 1956. When I asked him what he meant he replied "Foreign policy. There is nothing that the voters take less notice of."

**Elections are seldom lost or won on issues arising within the field of foreign affairs. And yet we happen to live in an age in which foreign affairs are almost infinitely more important than domestic affairs.**

Indeed domestic issues are very largely settled by the attitudes which we feel compelled to take in the foreign field. Thus if the foreign situation is such to compel us to remain in a high state of military preparedness, to maintain bases overseas, and subsidize the military preparations and economic stability of our allies, then there is almost no hope of any substantial reduction in taxation. On the other hand a period during which the world situation compels us to resort to such measures is bound to be a time of great industrial prosperity. We have to pay more taxes but at the same time our pay checks are larger. On the whole most wage earners probably gain a little in the process, although not, of course, those who must live on fixed incomes.

**The chief and most pressing interest of all human**



AP Wirephoto

*Meany of AFL and Reuther of CIO announce merger*

## COMING EVENTS

(D, diocesan or district; P, provincial; R, regional; N, national)

DATE	LOCATION	EVENT
8	ABC-TV network	(N) "Dean Pike," Dean Jas. A. Pike, 4-4:30 P.M., EST.
9	New York, N. Y.	(P) St. Bede lecture, Rev. Robt. C. Dentan, St. James' Parish House.
9-11	Colorado Spr., Colo.	(D) Parish Life conference for clergy, Chapel of Our Savior.
9-21	Sycamore, Ill.	(N) NC, Dept. of Christian Education, Church and Group Life laboratory for clergy and lay workers, MacLaren Foundation.
10	New York, N. Y.	(R) Institute for Religious and Social Studies, Dr. Wm. T. DeBary, Subject: "In the Light of the Chinese Tradition," Jewish Theological Seminary.
	Chicago, Ill.	(D) Girls' Friendly Society Council.
11-12	Racine, Wis.	(P) Province 5 Woman's Auxiliary, DeKoven Foundation.
13-15	Greenwich, Conn.	(N) Annual meeting, Presiding Bishop's Committee on Laymen's Work, Seabury House.
	Mineral Wells, Texas	(D) Annual laymen's conference, Crazy Hotel.
14	Local radio*	(N) "Another Chance," Peggy Wood and Cynthia Wedel.
15	ABC-TV network	(N) "Dean Pike," Dean Jas. A. Pike, 4-4:30 P.M., EST.
15-21	Everywhere	(N) Church and Economic Life Week, NCC.
16	New York, N. Y.	(P) St. Bede Lecture, Rev. Robt. C. Dentan, St. James' Parish House.
17	New York, N. Y.	(R) Institute for Religious and Social Studies, Dr. Walter M. Horton, Subject: "In the Light of the Protestant Tradition," Jewish Theological Seminary.
17-18	Meridian, Miss.	(D) Annual convention, St. Paul's and Church of the Mediator.
17-19	Mobile, Ala.	(D) Annual convention, Trinity Church.
	San Francisco, Calif.	(P) Province 8 Dept. of Christian Education, School of the Prophets.
18	New York, N. Y.	(D) Clergy lecture on Church Year, Rev. T. O. Wedel, Cathedral of St. John the Divine.
18-19	Knoxville, Tenn.	(D) Annual convention, St. John's Church.
18-25	Everywhere	(N) Week of Universal Prayer for Christian Unity, WCC.
19-20	Washington, D. C.	(N) Joint Commission on Ecumenical Relations, College of Preachers.
20-21	Richmond, Va.	(D) Conference for social workers, Roslyn Conference Center.
21	Local radio*	(N) "Another Chance," Peggy Wood and Cynthia Wedel.
21-22	Casper, Wyo.	(D) Laymen's conference, St. Mark's Church.

\* See local newspaper for time and station.

## ANGLICAN CYCLE OF PRAYER

REGIONAL CHURCHES OF ANGLICAN COMMUNION		
8	Church of England in Australia and Tasmania	Primate Mowll, Archbishops Halse, Booth, and Moline
9	Church of Province of New Zealand	Primate R. H. Owen
10	Church of Province of South Africa	Archbishop Geoffrey Clayton
11	Church of Province of West Indies	Archbishop Alan J. Knight
12	Chung Hua Sheng Kung Hui (Holy Catholic Church in China)	Bishop Robin T. S. Chen
13	Nippon Sei Ko Kwai (Japan Holy Catholic Church)	Bishop Michael Yashiro
14	Church of Province of West Africa	Archbishop John Horstead
15	Church of Province of Central Africa	Archbishop E. F. Paget
DIOCESES OF ANGLICAN COMMUNION		
16	Aberdeen and Orkney, Scotland	Bishop Herbert W. Hall
17	Accra, West Africa	Bishops Roseveare and Martinson
18	Adelaide, Australia	Bishop Bryan P. Robin
19	Alabama	Bishops Carpenter and Murray
20	Alaska	Bishop William Gordon, Jr.
21	Albany	Bishops Barry and Richards



## INTERPRETATION OF VITAL ISSUES

by J. V. LANGMEAD CASSERLEY

beings in the world today is peace, and the struggle for peace is almost entirely a question for the Foreign Ministers of the nations of the world.

### We have not yet learned

Thus we have the present paradox: objectively speaking the issues of foreign policy are more important than questions about domestic affairs, yet in the minds of the voters they count for less. The things which are close to us seem larger than distant objects, and we have not yet learned to allow for this rather obvious optical illusion.

My Democrat friend might have added that according to some people there is something almost disloyal and unpatriotic about any deliberate criticism of foreign policy of this or any administration. It is all very well to insist that foreign policy should be bi-partisan. When such policy is possible a most desirable state of affairs has been achieved on which any nation can be congratulated.

But in any particular situation it is useless to keep on repeating that foreign policy ought to be bi-partisan; the real question always is, in this situation can it be bi-partisan?

### There are really two targets

Is bi-partisanship compatible with real honesty and frankness of discussion? A genuinely bi-partisan policy is a policy about whose essentials both parties agree, not a policy which the party in power dictates, while the party in opposition keeps silent against its better judgment. Further at any particular moment in time there are two targets of criticism in any administration's conduct of foreign affairs. The critic may attack either the aims of the existing foreign policy or the way in which it is being conducted. It is certainly true that criticism of the foreign policy of any government calls for a maximum of responsibility and self-restraint in an opposition statesman. It is certainly not a matter for mere party rancor or opposition for oppositions sake. If however a man is sincerely convinced that the foreign policy of the administration is either ill-conceived or mis-conducted, it is obviously his duty as a political personage, and as a force in the process of the nation's thinking, to say so as clearly and cogently as he can.

There is however much more to the critical discussion of foreign policy than merely attacking the past record and present performance of an administration which happens to be in power or, for that matter, of merely defending them.

What matters most in foreign policy is not so much the mistakes of the past or the errors of the present but the issues that are to confront us in the immediate future. There is certainly much to be said for the view that we are now in a situation calling for radical and imaginative new developments in the common policies of the western nations. But my space in this issue is now exhausted; this aspect of the question must be postponed.

# 1956 - Its Great Challenge

Four Women—Each a Leader in the Church Tell What They Consider the Really Big Opportunity for this Year

By BETSY TUPMAN DEEKENS

*What greatest challenge does the Church face in 1956? This was one of two questions asked of four well-known women leaders. The second: What do you think the individual Church woman can do about it?*

*While all gave different specific goals, all were at one in expressing in effect the twin purposes of putting people ahead of things and worship ahead of work. But let them speak for themselves:*



## ***"Let the Church be the Church"***

As Bishop (Everett H.) Jones said in Honolulu: 'Let the Church be the Church.' More than anything else, it seems to me, the Church needs to remember its reason for being: Its concern for the worship of God and the welfare of its people. To help the Church be itself, its women can put first things first: Ahead of organizational activities, fervent private prayer and regular corporate worship.

**Mrs. Paul R. Palmer**

Chairman, Woman's Auxiliary National Executive Board

## ***"A Missionary One at Home"***

... A missionary challenge right here. With the renewed interest in religion, the Church has an opportunity it hasn't had in years. It's up to individuals because that's the way the Church has always spread—not so much by preaching as by the lives of individuals. Women have a particular responsibility because the average woman during her day makes much wider contacts than the average man in business.

**Mrs. Francis O. Clarkson**

Member, National Council



## ***"Make Certain that it's Real"***

... In face of the apparent and obvious revival of interest in religion, we have to be sure it isn't just superficial. The American people have a way of jumping on any bandwagon that comes along. This may be the 'bandwagon' of today. The active Church woman must be sure her own religion is a very real and deep thing, involving increased attention to prayer, Bible study and church-going.

**Mrs. Theodore O. Wedel**

President, United Church Woman

## ***"A Good Volunteer . . . Consecration"***

... Seeking to draw the youth of the Church more closely into its life—possibly by giving them big jobs that will be a real challenge. We are not always willing to give youth the *responsibility* of leadership. The individual woman should realize it's not always community service that is so glamorous. A good volunteer: consecration, willingness, objectivity and adaptability and putting the Church first.

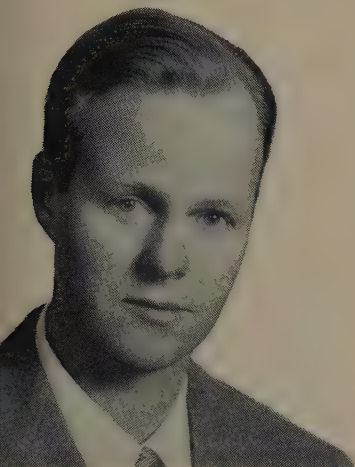
**Mrs. Harold A. Woodward**

President, Girls Friendly Society



# BOOKS *of Significance—Reviewed by Edmund Fuller*

ANY times on this page I have emphasized the vital importance of myth and fantasy in theology, philosophy, and art. Myth is a universal medium, truer than fact, if nature and function are under-



d. The deepest sources within us speak from it—often in an unconscious process. Now, in a fresh and richly crea-

tive work, Ralph Harper (an Anglican priest as well as a writer and philosopher) takes one of the oldest, loveliest tales of the nursery, Briar Rose, or The Sleeping Beauty, and uses its symbolism as a vehicle for a strikingly original interpretation of the longings and searchings of modern man.

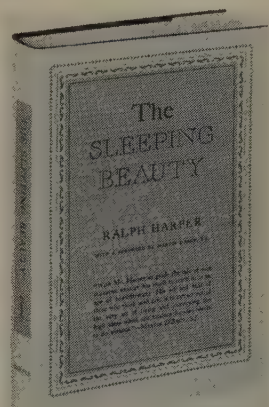
## **The Sleeping Beauty.**

*By Ralph Harper. Foreword by Martin D'Arcy, S.J. Harper. 144 pp. \$2.50.*

Man's sense of nostalgia, his feeling of having been cut off from a paradise not directly experienced, yet all the same remembered, finds image in the sleeping castle, cut off from the world by its cruel and impenetrable hedge of thorns. Before the appointed time come bold kings' sons, the "free spirits," as Mr. Harper calls them, seeking to force entrance and perishing wretchedly in the thorns. Yet in the fullness of time comes the true prince, for whom the thorns are but blooms, to whom the

hedge yields, by whom the princess is awakened.

Our dilemma, as Mr. Harper expresses it, is that "This is a century of homelessness and exile, of nervous disorder and persecution, of actual



enslavement and barbaric cruelty. It is also a century of the highest advances in technology and comfort, of the profoundest social and critical sensitiveness."

## *Mission Study Books for 1956 Lenten Teaching*

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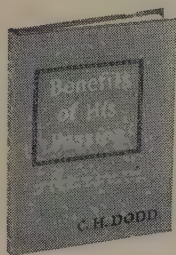
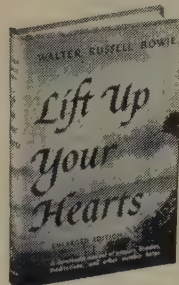
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Homesickness and nostalgia acterize our age. That for w seek, and that which chara "the true prince," is the qua Harper calls "presence" (in you will have to read to lear "For all those whose experie led them through times of alienation, and emptiness, t of presence, with its princip acteristic, fullness, will seem vious end to seek."

"Presence," as Mr. Har the term, is basically the san rience which Buber describ contact between an "I" and a In discussing presence, he heavily, in quotation and re from the French Christian pher and playwright, Gabriel

Presence is the ability to h ally present to another person ing as a "Thou," not an ' Marcel's words, "To be incap presence is to be in some r not only occupied but encu with one's own self."

More from Mr. Harper, th quotations being from Marce initial act of giving, of pres that 'ontological mystery' of sacrifice and the daily sacrific Mass, 'the real presence'. 'The is a perpetual witness' to th gift. God is 'absolute presen 'can only be given to me as a presence in worship'." Emil B thinking along similar lines, fies communion with presenc, munion in which the indivi present for the God who is for him. In this experience of giving, man becomes purified ity, as the spectator of a tragic is psychologically purified theatrical sacrifice."

Reinhold Niebuhr, in praise *Sleeping Beauty*, has called it ' illuminating account of the s atmosphere of the 19th and 20 turies . . . of the moveme thought and faith in recent a temporary history."

In giving us this account, n ly the book must touch upon r the major figures who have or influenced the thought times. Marx, Nietzsche, Dosto Heidegger, Kierkegaard, Kafka, Sartre are among tho come in for analysis of comm

For such as Marx and Ni Mr. Harper shows an intere perceptive compassion. He call "free spirits," likening them t who tried to force the hedge of before the fullness of time ha and so perished. Heidegger, k trast, he calls one of those who mindful of the fate of the

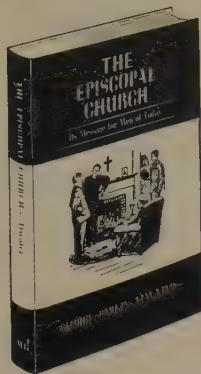
**Make a New Year's Resolution . . . Read a Book About  
the Christian Faith Every Month This Year !**

## Books Worth Reading

*Sleeping Beauty.* Ralph Harper. \$2.50.  
*Is.* F. C. Copleston. Penguin.  
*Myths.* Robert Graves. Pencil Vols. 95c each.  
*Love and Faith.* Charles R. Stinabury. \$3.50.  
*Love and Misery of Man.* David Ts. Oxford. \$3.00.  
*Life For My Sheep.* Alfred Dugard-McCann. \$5.00.  
*Dame of Paris.* Allan Temko. \$6.75.  
*Christian Ethics and Moral Philosophy.* Thomas. Scribners. \$5.75.  
*Unforeseeable Future.* Sir George A. Cambridge. \$2.50.  
*Atomic Freedom in Our Time.* MacLumbia. \$4.00.

his time until *after* the true shall have come. The concept of "fullness of time" is vital to K's thought. "When time was a briar turned to flowers. Or possible that the briars had been roses to those who went and not to possess?"  
 reminds me of C. S. Lewis' fiction: "This is what happens when you pluck and eat fruits at long time and in the wrong time the fruit is good, but they eat ever after."  
 Harper understands what modern Marx, Nietzsche, and in a different context, Dostoyevsky. He deduced some kind of madness to the complacency of the nineteenth-century long enough to see it was around the corner. It was an alienation which could recede and rejoice in, alienation. It was sacrificial victims who would be caught in a thorn hedge to mankind of the real perils of a self-sufficiency."  
 ones as Marx and Nietzsche, characters so brilliantly portrayed by Dostoyevsky . . . "these loners, socialists and individuals alike, still die for a cause we have simplified below the level man need. And while their runs its course, the world is not daring to ask for what has been so plainly rejected."  
 are many happily stated in "Joy is the new that is at the time the most familiar . . . The joy is a composite of familiarity and surprise."  
 I caution you, candidly, that *The Sleeping Beauty* is an excellent book, written with positive clarity, it is also difficult. It demands much of its reader—definitely more than one reading.

## Books about the Episcopal Church



### THE EPISCOPAL CHURCH Its Message for Men of Today By George Parkin Atwater

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### THE FAITH OF THE EPISCOPAL CHURCH

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### The Greek Myths.

By Robert Graves. Penguin Books. 2 vols. 370 pp. and 412 pp. 95c each.

Right on the heels of *The Sleeping Beauty*, I call your attention to this new two-volume, exhaustive study of Greek mythology. Mr. Graves, somewhat of a wild man when skirmishing in the area of Christian mythology, unquestionably is one of the most devoted and thorough students of the classical myths.

This is not so much for general reading—though it is fascinating to browse in it—as a comprehensive, cross-referenced handbook or general directory of the mythology. The material is set forth, oftentimes in its

primal horror for the modern mind lavishly documented with source references.

It begins with an introductory essay on true myth, as distinguished from a variety of collateral types of material. The whole work being at once compendium and commentary is enriched with data drawn from the latest studies in both archaeology (firm) and anthropology (debatable). All in all a remarkable buy, and must for anyone interested in mythology.

### Aquinas.

By F. C. Copleston. Penguin Books. 263 pp. 85c.

The distinguished Jesuit scholar Father Copleston, here offers us a review of the writings and historical significance of Thomas Aquinas, together with discussions of his place in the structure of western philosophy, and the nature and role of the contemporary school of Thomism.

The exposition of Aquinas is organized around his metaphysics, his theories of God and Creation, and his theories of Man, first as body and soul, then in terms of morality and society. The examination of contemporary Thomism closes the book. I do not know of any other such concise and convenient exposition of this formidable figure. END



**DIGGING IN:** "To build a Church" was the 1955 theme of Connecticut's Advent Church School and Men's Corporation Communion Offerings to help build St. Alban's Mission in the Bushy Hill section of Simsbury where the congregation is worshipping in a gymnasium. The "typical parish family" shown above are Mr. and Mrs. Owen Broder and their two small sons who are ready to dig in to build. END

# Rebuilding

CONTINUED FROM PAGE 13

ers a prayer, urges her to come back Church and counsels her on Christian patience and sacrifice.

Molly gets a book from the library, which is the first one she has read in two years, and tries valiantly to straighten things out by taking hip-ercises, and making Floating Island dessert three nights in a row. She reads out in the book that it is good for families to play together so she tries to get her battered little brood to the back yard for croquet, as a post-war project in reconstruction.

Thaddeus has been shown the gate by the secretary and he is in a stew; half penitent, but still unwilling to reform himself from everything he thinks makes him instinctive. So the croquet game, as a beneficial therapy, doesn't get through the first wicket.

Finally, Molly tries to see the head of the "YOU TOO CAN HAVE A HAPPY FAMILY" SOCIETY

who suggests a six-weeks' course in Folk Dancing as an instrument of transfiguration.

I have been influenced by Philip K. Wylie, no doubt. But the point is that I have known a dozen families about like the Jones. Not one of the characters is cruel, vicious, unloving or intentionally trying to break up the family life.

The point is that when a family gets into such a state of boredom, irritableness, tension, and disorganization, the Church and the Better Families Bureaus often come along with superficial remedies, urging prayer, understanding, patience, and doing various things together and boning up on child psychology. This is "cold turkey" to Molly and Thaddeus. They have been doing too many things together. Perhaps they sweat it out for the next forty years or get divorced.

## Both Complex and Simple

What is the real problem? It is both complex and simple. Such a family reveals a wrong conception of the nature of man, his dignity and

worth; a wrong conception of education, or the reality of God, of responsibility and duty and love. They expected too much and too little. They had, no doubt, the wrong idea of sex to start with, and thought either that it was of no particular importance, or that it was the only thing that was important. So there comes a great disillusionment and a disaster; and exhortations *against* drinking and adultery, and *for* Church and ping-pong will not redeem the disaster.

If there was a real love in such a marriage a redemption may take place, but *what is needed is not instruction but conversion*—an almost complete transformation of the personalities involved. If there was no real love to begin with, even a conversion of the individuals may not help.

Earle B. Jewell

I am not opposed to marriage counseling, visits to the minister, booklets on how to stop drinking, or how to stop flirting with other women. I simply wish more of our thought on the matter would get at the root of the difficulty and consider the situation of the modern family with the seriousness it demands. The rebuilding of the family in America involves first of all a recovery of faith in God, and its by-product—a recognition of man's complex and other-worldly nature, a nature which cannot realize its full self without relationship with God, without the immersion of all natural love in the love of God.

## Humanistic Notions

The disease which infects the modern family is rooted in the superficial 'humanistic' notions of nature, man and God. These notions have made a shambles of American education, deluded us into thinking that love is something out of a Class B Hollywood movie, and that man can accomplish all things through will power, right reason, and sexual satisfaction.

A sensible Christian must admit that with many families the failure



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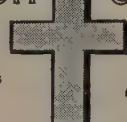
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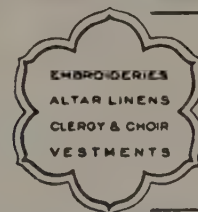
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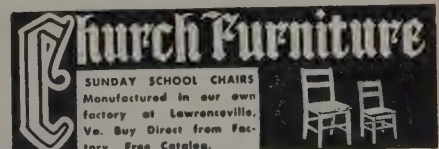
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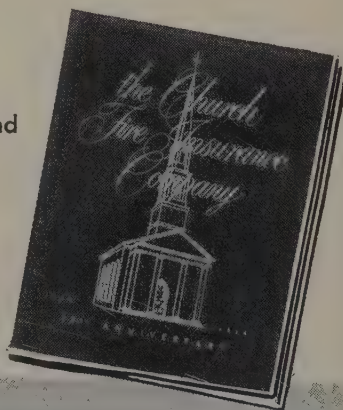


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is already too complete to do more about except to be compassionate, just and charitable. But a hopeful Christian will not sit wringing his hands and crying, "Oh what's happening to the family?" He will turn to those who are not already immersed in disaster and try to lay firmer foundations.

The first foundation is to help modern men, especially the young ones, recover their faith in a God who acts with love toward the human spirit, and by whose grace all human affections can be consecrated, deepened and made meaningful.

Speaking specifically of religion for a moment, we find ourselves in a curious situation. I daresay there are more people who believe in Christ than who believe in God. We find it hard to trust in God's goodness, to believe in His forgiveness, to accept prayer as a truly effective instrument of spiritual and intellectual and moral growth. There are many churches, some of them are thriving at least superficially. But the primary rock on which they stand has crumbled considerably.

### Humanistic Fallacies

A Christian ought to be one who turns to God as naturally as a flower turns to the sun. But the Christian of today is too often a person whose real trust is elsewhere: in a spurious humanism which looks only to man for the solution of human problems. The deep root of religious faith has almost been pulled out of the ground.

If there is any truth in this, I think we must turn our attention once more upon man, meeting the man-centered people of today on their own shaky playing field, and seek to show that there are in man characteristics and



"And so you won't be lonesome while I'm away, I've asked the Reverend Perkins to drop over evenings."

Courtesy COSMOPOLITAN Magazine

ditions which point beyond him; which lead us to believe the only reasonable explanation of man is an explanation which is 'supernatural.' Let us, too, be humanists to this extent—we begin where we have to begin—on earth instead of heaven, and look upward to see if man can be properly explained without God, at least the hypothesis of God. A hypothesis is no substitute for a lively faith, but there is not much chance that modern man will come to a lively faith until he can at least make this hypothesis. In the time of Christ, or the time of Thomas Aquinas, the hypothesis of a world without God would have seemed untenable. Today the idea of a universe *WITH* a creative, just and merciful God which is widely questioned, and widely discarded.

It is a time when we who are Christians will have to help men see once again that religion is not something apart from life but made up of the stuff of life itself. It is our task to help men recover the knowledge that life is to be found through all the varied, multi-colored pattern of human existence.

#### A Vision of the Cross Needed

In regard to marriage and the family we have been speaking of sacrifice, of responsibility, of the sanctity of the individual, of duty, and the love of God to people.

If it is true that marriage cannot achieve its real meaning without God, what I have tried to say is important for family life.

We have to learn again about man, to explore again the fact that he is a sinner, a sinner, and Job a sufferer. His life is strung between two worlds, heaven and earth. In this life there is a sadness in his heart as alien to the earth as stone; and a fabulous and restless desire which is not completely satisfied even in the happiest family. Man is a failure at everything. But in the midst of this failure if we are alert and sensitive, it can be hoped that there will come a man in the vortex of sin and pain and fear and failure a glimpse of the cross, rising from the center of this life, the condemnation of all pride, and notion of godliness; the insignia that until a man is ready to die to himself, life is not given.

In sight of this Cross man may learn to see the whole world with a new perspective, as love crosses out the insufferable marks of crucifixion. It has something to do with marriage and the family. With this faith in God's love a family can grow in love and understanding and unity.



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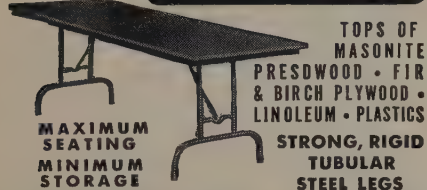
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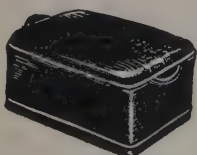
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To this problem we Christians will turn our attention—that men may recover faith in God. It is not necessary for all men to be Christian in order to make something of the family. But it is necessary before the redemption of the family takes place on any solid basis, that men recover their trust in God. For without God's compassion over our mean, poor human nature, the love, patience, sacrifice and forgiveness demanded in the family are hardly possible for man to achieve. **END**

## How to Kill Your Men's Organization

Here are twelve easy rules which will add the "finishing touches" to your men's club. They are guaranteed to work.

1. Announce your meeting—mention no program. Men are good guessers and like to meet for the sake of meeting.

2. Don't start on time. Busy men like to wait for others.

3. Give the last arrival an ovation, now you can really begin.

4. Debate or argue about your constitution, by-laws or business. Arguments are good time-killers.

5. Encourage all committee chairmen to dump their assignments into your lap. It gives you that much more to talk about.

6. Avoid study materials. Men are too tired to think at night. Anyway, it's easier to have a speaker. Only one man has to be really awake.

7. If you do have a speaker, stall him off as long as possible. His speech (or he) will pop better if uncorked late.

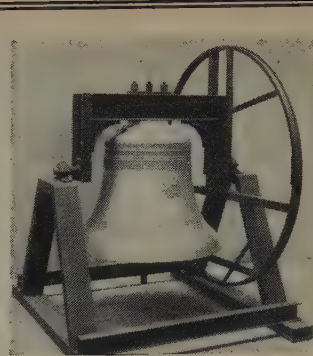
8. Keep neutral about religion. It offends no one. If you must sing, sing a lullaby—it's so soothing.

9. If you do have a visitor, don't bother him. He'll absorb more if undisturbed.

10. Don't adjourn on time. Everybody enjoys putting in "overtime."

11. Promise them nothing for next meeting. If they expect nothing, no one will go home disappointed.

12. Don't gear your men to the church. A free-wheeling organization should coast—not pull.



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## DORA CHAPLIN

continued from page 20

sure to test yourself by questioning them and finding out how much of your teaching they heard.

Dear Mrs. Chaplin:

Do you have in your file a list of the expressions termed "Jive Talk?" It is used by modern young people. For instance, it would give the meaning of "hep cat", "a square", and "I dig you". I have seen one some place. . . I apologize for infringing on your time for so small an item.

The Rev. ....

Dear Fr. ....:

I am afraid I do not know of such a list. Teenage language changes every year or so and it would be hard to compile a complete one. Can any reader help us, I wonder? A member of the Younger Generation in my household tells me that in the magazine, *Good Housekeeping*, there is a monthly article called "The Date Line," which interprets Jive Talk. There are two expensive volumes which you might find in the public library: *A Dictionary of Slang and Unconventional English*, (Macmillan, \$11.50) and *A Dictionary of Underworld Slang*, (Twayne, \$5.) END

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Remind me each day of the fable of the hare and the tortoise, that I may know that the race is not always to the swift; that there is more to life than increasing its speed. Let me look upward into the branches of the towering oak, and know that it grew because it grew slowly and well. Slow me down, Lord, and inspire me to send my roots deep into the soil of life's enduring values, that I may grow toward the stars of my greater destiny. Amen"



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## Edmund Orgill

Continued from page 4

early in the race as to what times he could and would appear publicly before groups in behalf of his candidacy. Eager to present his case to all and sundry, he said lustily: "Anytime of the day or night." To which the specific question was asked him, "Well, then, will you speak to the Electrical Workers Union? They meet on Sunday morning at 10 o'clock."

Edmund Orgill qualified his promise of appearance anytime by quietly saying: "No, I couldn't do that. I have to be in church at eleven and I don't believe I could make church in time."

#### Volunteers vs. Machine

There are 129 precincts in Memphis, and captains were secured to direct all but about six. All these people were volunteers and got others in their own area to help on the same basis. One of Orgill's main wheels was a mother who organized door-bell ringers in the Eisenhower campaign. The only payment the workers seemed to want was the attainment of good government which their deep faith in the candidate seemed to assure. All of the workers at the polls on election day were also unpaid volunteers, almost unheard of in Memphis. This vast number of citizens drawn from every financial, economic and social level of the city was well organized and effective in their work. Having been accused at one point of the campaign of being a political machine (a term which Edmund Orgill abhors), one of these enthusiastic volunteers remarked, "I don't consider us a machine at all. We're just an enthusiastic, well-organized group of volunteers."

When the candidate spoke on television he had the appearance and the manner of a school boy. He was eager, intense. Never acknowledged to be a polished public speaker, he gripped his audience with his very obvious sincerity and integrity. He has the habit of closing his eyes when he speaks as though he could think better. It was difficult for him to overcome this for television appearances. And he had to push his hair back many times.

On November 10, Edmund Orgill received 52,217 votes and his opponent 33,052.

Memphis now has a new kind of mayor. All the nation has watched Memphis in the past, mainly because of its colorful political figure, the late E. H. Crump. Now the rest of the

U. S. will watch for perhaps two reasons: 1) They say the city is growing as fast as Houston, Texas. Its rapid annexation of new county areas is setting examples for other municipalities. 2) Will Edmund Orgill run Memphis as he's run many a campaign for many a church or college? Will he bring the practice of Christianity to politics, at least where he's concerned? He's done all right so far.

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## e Mistakes of Life

stakes—everybody makes them! not always the same kind. Here list of errors, however, that the or believes all of us make at one or another, and aren't always e that we do so: t up your own standards of right wrong and expect everybody to orm to them. easure the enjoyment of others ur own. xpect uniformity of opinion in world. ook for judgment and experience outh. ndeavor to mold all dispositions . on't yield to unimportant trifles. ook for perfection in your actions. orry yourself and others about t cannot be remedied. elieve only what your finite minds grasp.

### PERSONAL NOTICES

*Inquire Concerning Rates*

### EXCHANGES

LISH RECTOR of Somerset parish near coast aside resort, within easy distance of south and ountry, desires exchange of 3 or 4 months in d States after Easter. Rector Oxford graduate, Chaplain World War II, with wide knowledge ntinent. Rectory modern, restfully detached, ortably furnished. Write: Rev. Thomas J. C. Lympham, Weston-Super Mare, Somerset, nd.

### PERSONNEL WANTED

CON OR PRIEST, Assistant in Live Parish e growing Southwest. No extremes. Work outh young people, visitation and Day School. Val- internship for the right man. Box 1315 opal Churchnews, Richmond 11, Va.

NED CASE WORKER, some experience in welfare preferably, to work in foster place- unit of multiple service Church agency. Case with parents, children, foster parents; home g work with public and private agencies; onal talks to Church groups, etc. Congenial good salary, Blue Cross, Health and Welfare ment, Social Security. Write M. I. Knapp, tor, Episcopal Children's Service, 225 S. 3rd hiladelphia 6, Pa., stating training, experience, l interest.

an to live with and take care of semi-invalid. own home with all modern conveniences. No occupants. Experience not necessary. Perma- position for right party. Situated in country ear adjoining towns. Please write Box 1324 opal Churchnews, Richmond 11, Va.

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ANIST-CHOIRMASTER, Churchman, Cath- experience, desires parish Diocese of Newark. choir trainer. Highest standards. Good choir tial. Amount stipend unimportant. Box 1321 opal Churchnews, Richmond 11, Va.

AL WORKER, seven years experience, psy- nalytic orientation, seeks counseling position. 1323, Episcopal Churchnews, Richmond 11,

ST desires college work: chaplain or parish college work. Prayer Book Churchman. Prefer- nce IV, Box 1325 Episcopal Churchnews, nond 11, Va.

t desires to serve parish with the full catholic ge of the Book of Common Prayer. Stipend 000 and rectory. Box 1326 Episcopal Church- Richmond 11, Va.

### MISCELLANEOUS

RED CHURCH ORGANIST COMPOSES UTIFUL music to sacred words. HYMN com- 58. Reginald Belcher, Terrace Place, Morris- New Jersey.

SCOPAL CHURCHNEWS, JANUARY 8, 1956

## Women of the Reformation



### Catherine Parr

She was born in 1512, daughter of an official of the royal household. Her father died when she was still a child, but her mother saw to it that Catherine was well educated. She was an accomplished scholar, with a command of languages. Twice married and twice widowed, she married Henry VIII on July 12, 1543, at Hampton Court in the presence of Mary and Elizabeth Tudor. She had a wholesome influence over the king in many ways. She was responsible for the cessation of some of the religious persecutions of the time. Her connection with Protestantism is open to controversy as there was little established Protestant policy as such at that time. However, she was favorably inclined to many of the Protestant leaders of the time. She married again after Henry's death and died in 1548.

## Pray That You May Be

*Able to suffer without complaining, to be misunderstood without explaining; able to endure without a breaking, able to give without receiving. To be forsaken without forsaking; to be ignored without grieving; able to ask without commanding, to love despite misunderstanding; able to turn to the Lord for guarding, able to wait for His own rewarding!—Anonymous.*

# A-MEN . . . THE LAST WORD

## ABOUT THE EDITORIAL

On pages 16 and 17 of this issue, the president of our Board of Trustees makes the important announcement which I mentioned in our November 27 issue as being readied.

Certainly no announcement ever made on behalf of *ECnews* has been as significant. And certainly no announcement about this magazine could make me more happy.

During the past year or so as I have gotten to know Dr. Lea, my respect for him has increased as the full measurement of the man has become clear. Perhaps it will be sufficient just to say that he is a man I know I am going to enjoy working with . . . the kind of man with whom it will be good to 'team up'.

And—I want to add a word to what Bishop Gibson said in thanking the seven men who have served on *ECnews'* two editorial boards. I expect that no one not connected with this magazine knows exactly how difficult their assignment has been. Their contributions have been very real and have been made at a great sacrifice in both time and effort. I know this to be true in the case of each of these seven men, and that is why all of us who have been interested in *ECnews* owes them such a deep debt of gratitude . . . a debt which grew out of their own very real interest.

## INTRODUCING MR. GLOVER

Back in the early '40s when we were fighting what is generally called World War II, there was in our Air Force, operating out of Britain, a lank and lean bomber pilot who turned in an awfully good record. His name was Gordon Glover and, as he expresses it, "after things cooled down" he entered the University of Tennessee—about the time the Volunteers were a real menace on the football field. While a student there he worked as a newswriter for a radio station, headed the Tennessee Press Association's monthly house organ, and did some publicity writing for the University's publicity department. I think, however, that he might be more proud of the fact that for a while he was a waiter in the school cafeteria; he *is* that grand kind of a person.

To use the modern technique of flash back, this Gordon Glover was born thirty-one years ago in Melrose—on the outskirts of Boston. In due course he was baptized and later con-



Managing Editor Gordon Glover

firmed at Melrose's Trinity Church where the present rector, the Rev. Warren C. Herrick, baptized his oldest daughter.

But to get back to Gordon Glover's Tennessee days, it is worth mentioning that after being graduated in 1949, he spent three and a half years with the Scripps-Howard *Knoxville News-Sentinel*—as a general assignment man, police reporter, and feature writer. While with the *News-Sentinel*, he married Lynn Lewis of Charleston, West Virginia.

Three years ago he left the *News-Sentinel* and joined the Associated Press in Buffalo. Since that time he and his family, which now includes three children, have been communicants of the Church of the Advent in Kenmore, New York.

Gordon tells me that he has many interests, chief of which could be listed as family, fishing, and flying, but that, apart from them all, he dearly loves this tedious job of putting down one word after another—or the job of being a reporter of the things people do.

This man—Gordon Glover—on January 1 became managing editor of *Episcopal Churchnews*.

## TWO NEW BOSSES

I would like to refer to another important announcement which you will find back on page 9 of this issue; the election of two men to our Board of Trustees—Bishop Marmion and the publisher of *Time* magazine. These two men have joined the other nineteen trustees who make up our Board and thus became, literally, two new

bosses for all of us who help to produce *ECnews*.

Mr. Linen, the publisher of *Time* magazine, has long been interested in *ECnews*, and I suppose you could say that he has been a kind of consultant. It would be bad reporting if I did not tell you that on many occasions he has furnished good advice and frequently made important contributions in the behind-the-scenes activity.

As I look back upon the history of this magazine, I think it is interesting to note the close association we have had with people at *Time*. When the *Southern Churchman* became *ECnews* back in 1952, Tom Matthews, the son of the late Bishop Matthews and then editor of *Time*, was a trustee. He, too, during the first three years of our existence and up until the time he moved to England, made many contributions in helping us grow our magazine on its feet.

It is, then, no wonder that the new set-up here in our own organization—the dual management team of Bishop Lea as editor and me as publisher—follows pretty much the same pattern that one finds at *Time* magazine in New York City.

## IN THE NEXT ISSUE . . .

I'd like to refer to one more announcement in this current issue. Specifically, I mean the listing on page 2 of some of the features you will find in our next issue . . . features which will make *ECnews* of more than casual interest to you and to the hundreds of people who become readers with this issue—the first they will receive because of gift subscriptions which some thoughtful person gave them on Christmas morning.

And there is one particular new item that I think will be of very real interest. There has been much talk about how the Cathedral of St. John the Divine in New York City should be completed. We will give you a 'preview' of some of the proposals that have been worked out.

And look for a special report about a new program for all seminarians. And while I'm on that subject, don't forget next Sunday is Theological Education Sunday; the seminarians can use whatever gift you feel you can make.

*Charles E. Beemer*

PUBLISHER